

RELIGIO JOURNAL

PHILOSOPHICAL

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXIX.

CHICAGO, FEBRUARY 6, 1886.

No. 24

Readers of the JOURNAL are especially requested to send items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE—What is True Christianity?
SECOND PAGE—Heaven—What is it, and where Located? Skeptical with Reference to Materialization. The Views of an Eminent Methodist on Faith Cures. The Existence of God. The Uniformity of Nature and the Doctrine of Immortality.

THIRD PAGE—Woman and the Household. Book Reviews, Connecticut Blue Laws. Magazines for February Received. Miscellaneous Advertisements.

FOURTH PAGE—High Thinking and Long Life. A Curious Faculty. Hopes that all will be Saved. English Church Disestablishment. Herbert Spencer and Frederic Harrison. A Little Girl has a Vision. Converses in an Unknown Tongue. Cremation in Paris. General Items.

FIFTH PAGE—Superstitions Opposition to the Use of Sunday. Miscellaneous Advertisements.

SIXTH PAGE—The Old Souks. Organization of a society in San Francisco. Cat. Old Cornell. Church of the New Spiritual Dispensation. The Genuine Mediumship of Chas. H. Foster. Col. Ingervoll and Immortality. J. J. Morse, the English Lecturer. The Bible and Future Life. A Jew's View of the Christians. The Spirit-World. Spiritualism in the 7th Century. The Condemned Prisoner. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE—A Terrible Confession. Miscellaneous Advertisements.

EIGHTH PAGE—Angelic Ministry. The Messianic Idea. Which Shall It Be Mind or Medicine. Miscellaneous Advertisements.

WHAT IS TRUE CHRISTIANITY?

A Discourse Delivered in the Spiritual Temple, Boston, Nov. 29th, by PROF. J. R. BUCHANAN.

Burated for the Religious-Philosophical Journal.

It is not very difficult, if we reason fairly, to determine what is true Christianity, for I think it is essentially a verbal question. Men of critical, agnostic minds take the historical church as the standard of Christianity. They say Christianity means the doctrines entertained by people who call themselves Christian; but that is a very superficial view. You might as well try to get the meaning of the words Democracy and Republicanism, not by going to the dictionary, but by inquiring into the policy and history of the two parties which have called themselves Democratic and Republican. If it should appear that Democracy was favorable to the maintenance of slavery, or that Republicanism was favorable to certain monopolies, that would not change the meaning of the words in the dictionary.

Words have a certain meaning fixed by their etymology, and no amount of perversion can change their true meaning. Christianity has a meaning which all history cannot destroy. As Spiritualism means devotion to spiritual principles; Buddhism, devotion to the doctrines of Buddha; Mahometanism, devotion to the doctrines of Mahomet, and Confucianism, to the doctrines of Confucius; so does Christianity mean devotion to the principles of Christ, while devotion to the principles of a church can have no better name than Churchianity; and I hold that Christianity and Churchianity are as far apart as the heavens and the earth.

Christ-ian or Christian signifies corresponding to Christ, or resembling Christ, or derived from Christ, or in any way connected with Christ. And if Christ is nothing but the proper name of a certain man, then Christian means simply a follower of that man. But Christ is not strictly the name of a person; and true Christianity is therefore not a merely personal religion, whatever the church may be.

Christ is an adjective expressing the quality and characteristics of the inspired teacher. It comes from the Greek, and in Greek it is not a proper name, but an adjective which may be applied according to merit. Yet it has been so universally applied to Jesus that many suppose it to be his proper name, though it is simply a title of honor applied to him, which might also be applied to others if they were deemed worthy. The word does not confine us to Jesus or the church. On the contrary, Jesus himself would tell us to go forth in freedom and find all the Christs you can in history, and when you have found them, to give them love and honor and assist their work—to go on the line of duty until you become, if possible, a Christ yourself.

This word is like other honorable titles. When we say Alfred the Great, or Alexander the Great, the word Great becomes a part of their distinctive name, although it is simply a common adjective. We say Alexander the Great, as we say Jesus the Christ. Thus we distinguish the one from all other Alexanders, and the other from all other Jesuses, for there were many of the name of Jesus but none who were great like him. It has now become practically a part of his name, for every one calls him Jesus Christ. So in the case of the greatest emperor that ever ruled in France, a nobler man than Bonaparte—the Emperor Charles in the eighth century—he was pre-eminently Charles the Great, and Great became a part of his name, for he was called Charlemagne, which is the equivalent of Carolus Magnus, or Charles the Great.

You understand that Christ is not a personal name, although it may be connected

with the name of Jesus, and hence the Christian is not necessarily a follower of Jesus, unless he shall recognize him as his Christ. That which truly constitutes the Christian is the following of inspired teaching—the highest teaching of heaven to mortals. Who are the highest teachers is a distinct question.

The word Christ is a very noble word. There is no grander title under heaven by which we can assume our proper position and present ourselves before mankind in the most dignified and worthy manner; and for one I am not willing to surrender this advantage. It has been a tower of strength to the apostle church, which has claimed to be following Christ when it was really following Constantine, and drawing its inspirations from the barbarisms of Moses.

In like manner the physical process of anointing which carries with it the magnetism of him who anoints and leaves the oil to retain it, corresponds to the spiritual process of anointing or imparting spiritual power. And this process is peculiar, as it differs from inspiration, which may be truistic. The orator or poet may be inspired to-day, and to-morrow in the gutter. The medium may be grandly eloquent, but when left to himself puerile and unreliable. Thus inspiration is variable and unequal, and comes to many; but the anointing which makes the Christ is a permanent development of the Godlike elements in man, possible only with those who have been born with the noblest capacities. It becomes a paragon of his nature, and never leaves him. He walks with God in all things, and becomes a safe and reliable leader for humanity.

In this we see that Jesus was not merely an inspired medium, but a true Christ, or Messiah—a man representing the divine elements and fitted to call men up to the divine life.

There were three anointed ones before him in Palestine—three grand, inspired leaders—but none equal to Jesus in the divine element of love that works the world's salvation. Isaiah, Elijah and Daniel had each a grand inspiration, and in some respects I believe that Elijah and Daniel were perhaps as highly endowed as Jesus; but in that element of divine love which is worth more than all other qualities and powers, Jesus was pre-eminently above all men, and as such he was recognized and honored by those who surrounded him, and I believe what they say.

They were not weak and credulous men—not one of them. They were close observers, sound in judgment, and elevated in their aims. Brave as lions, and thoroughly honorable and disinterested, their testimony to his character, sealed as it was by their life-blood, is the highest testimony that can be given by human minds. I accept their disinterested testimony, and I know it to be true, aside from their testimony by my own investigation of the character of Jesus as a living spirit and power among spirits and men to-day.

I know that a grand work was done by those gifted and great spirits, Confucius and Buddha, but I propose to show at the proper time that their work was incomplete, was not a full-orbed Christianity, such as came by Jesus, and that the finger of God has written on the human constitution in greater amplitude the same laws which were expounded by Jesus. Yet, if the memory of his teachings and life were blotted out, although we should lose a vast moral power and fall into a lower stage of development, I could read the same divine laws in the human constitution.

To understand that this grand religion of nature, of science and of inspiration is most properly to be called Christianity, and that there is no other proper name for it, let us look at the original word, and its analogues in the Greek. Christianity comes from the Greek word *Christos*, which is the translation of the Hebrew Messiah (Messiah or *Mashiach*). These words alike mean the anointed one. Kings, prophets and high priests were consecrated to their office by anointing. The anointed one, therefore, means the one chosen, ordained, crowned or consecrated to a high

The prophecies of Isaiah, David and Daniel had long promised the Jews that their great Messiah or anointed one should come. The line of prophecy ran far back.

The Jews were, therefore, expecting their Messiah, and were probably influenced, also, by the promise of Isaiah that a Virgin should bear a son and call him Immanuel, and a few faithful men and women who could realize the spiritual greatness of Jesus recognizing him as their Messiah, and called him Jesus the Christ, and with those few followers in that sink of iniquity and violence, where no man's life was safe from the mob or assassin, he inspired a zeal and devotion which impressed the best of the Jewish race, and afterwards, by their earnest eloquence and courage, facing death, overthrown Pan-ganism, took possession of the Roman Empire, and finally of all the leading civilized nations of the world, with the grand inspiration of that young carpenter who died before he had attained the prime of life. I need no better evidence than this of his greatness and divine inspiration, for the great men of history are those who make a great impression on mankind, change the destiny of nations and originate new eras.

Such was he whom history calls Messiah, Christ or Christ, because he was what those words mean, and as language is settled by usage, we cannot now change the usage of centuries or cease to recognize him as Christ.

I am simply speaking of his name as a literary question. It is the noblest of names given to the noblest of men. *Christos* is a closely analogous word, and many in ancient times called him *Christos* and his followers *Christians*. *Christos* signifies upright, worthy and good. *Christos* means a prophet, and *Christos* to prophesy, and prophesying was a conspicuous part of early and true Christianity. *Christos* is the oracle or divine response, and *Christos* is the anointing oil which was anciently freely used on Christian converts, and still continues to be, in theunction of the Roman Catholic Church.

Thus *Chres* or *Chris* is the Greek expression for that which is just, good and beautiful, or which comes from heaven; and the word *Christos* was so closely associated with divinity that it was often applied by the Greeks to Apollo and other gods. *Chres* or *Christos* signifies anointing, and *Christos* the ointment, and the words *Christos* and *Christos* are used for the oil of baptism, ordination and anointing, which was anciently used all over the body, and not confined to the head.

Christos or *Christos* means similar to Christ, and as the word Christ is well grounded in our language, as its noblest adjective, and Christianity means the following of a Christ in his instructions, the attempt to live in accord with the Divine law which he expressed—all lives of perfect love, duty and heroism are, therefore, properly called Christian, and I cannot lay aside that word, for it expresses the perfect ideal of all that is to be admired in life. I cannot surrender that word to the bigot or sectarian. We cannot spare it, for there is no other word we can substitute for it. If we abandon that word, we impoverish our language very much as if we should strike out the dear word mother, and substitute maternal progenitor. There never has been and probably never will be, another such word as Christianity—a word coming from the times of trial, struggle and martyrdom for truth, which expresses all that man can do and dare by heroic courage; all that men and women can do, in lives of service to the poor, the ignorant, the barbarous; all that heroism and love can do in cities infested by plagues and fevers; all that patient love and kindness have done in feeble suffering wives, to bear without complaining the brutality of drunken husbands.

Language would utterly fail to depict the glory of the Christian lives of love in tens of thousands all along the centuries, from the times when they were hunted like wild beasts in Asia Minor, and slaughtered in the valleys of the Alps, burned at the stake by the Inquisition, and massacred by thousands all over France. All along the fifteen hundred years of persecution and darkness—persecution inflicted mainly by the church, Christian love and heroism shine like stars at night, and teach us the grandeur and loveliness of human nature when man is inspired by heaven, and follows in the pathway of Christ.

Having settled the meaning of Christianity, let us ask if Christianity has a historical record as well as Churchianity.

The record of Churchianity is known of all men as well as that of Tamerlane, Genghis Khan, or Napoleon, for it is a record of power, splendor and crime; and blood-sprinkled splendors have always been known, studied and admired all over the world; but the record of true Christianity has not much on which historians love to dwell, for it is a record of the humble virtues unknown to fame—of wives and mothers living and dying for their children; of solitary students giving their lives for a wisdom to which the world would not listen; of profound and independent thinkers like Roger Bacon, living in peril from the barbarians of the church; of brave and honest men imprisoned in the dungeons of the church, or burned in its fire before un pitying mobs of priests; of noble souls like Socrates and Hypatia, overwhelmed by brutal mobs while on earth, but shining out from the blackness of history like stars in the midnight sky. It is a record of men and women who have dared all things in time of pestilence, when the plague was a terror indeed, ravaging like a prairie fire; of patriots who have stood for liberty against imperial tyranny when resistance was certain death; a record of the hunted and outlawed, hiding in caves, forests and deserts; a record of millions slain in battles, slain in prisons, slain by fire because they dared to follow the precepts and example of the Christ of Palestine. Oh! what a mighty army of martyrs has followed the glorious path of the great martyr of Calvary. For as it was in the beginning, so it is now; but thank God I do not think it will continue one century longer. The world of Mammon is at war with the world of Christ. It was once a deadly war, as fierce as that of the tomahawk savage, but the war is nearly ended now. No Quaker will ever again be hung in Boston; no witch ever burned in England; no Bruno burned in Rome; no Galileo sent to the dungeon; no Servetus burned by Presbyterians; no worthy citizens will be either hung or burned for heresy by the Episcopal church; no Episcopal Church will lead its sanction to the men who would imprison and hang a Washington if they had the physical power; no papal church will let loose the dogs of war upon an amiable and peaceful race in Mexico and South America; no wealthy and powerful nation will be ruined into desolation as Germany was by the thirty years' war.

These things can never be again, for the power of the political church is broken forever; crushed and confiscated in Mexico, and yet in that apostasy stealing the

robbed of the papal sovereignty in Europe, and soon to be disestablished in England. The earthly power that Constantine established; the national church, the political church, the tax-gathering church, the heretic-burning church, is dying—dying—passing away forever, for there is no resurrection to buried falsehood; and the grand, commonwealth of Christ is coming in its place, the commonwealth of him whose realm is not of earth but of heaven; the grand original Democrat, among whose true followers the leader, the great man, the first in rank, is but the servant of the people, ready, if need be, to wash the feet of the humblest disciple; wearing no crown, carrying no sword, gathering no taxes, showing no learned pedantry, making no long prayers, shunning no truth, loving all men, and ever ready to help; but loving especially his ascended brethren, who come from heaven to bring that immortal life and healing power for body and soul, which is expressed in unlimited love, the love that beams from his countenance and tells all men he is their friend. That is the mark of Christianity. If you cannot see in man's face that he is your friend, your reliable friend, he does not belong to the realm of Christianity, but he may belong to the church of Constantine, which has so often feasted its eyes on the death agonies of Christians, and on battlefields where patriots were slaughtered.

How few ever reflect seriously on the fact that Jesus Christ never founded a church, nor gave a hint for any plan of church organization. Church organizations arose spontaneously among the half-a-million Heathen, and in a semi-barbarous society, pervaded in every generation by the agitations of blood and plunder, and thus the foundations of the church were laid in superstition, violence and moral corruption. And at the end of the third century this seething mass of superstition, with its vast array of bishops and priests appeared to Constantine a stronger organization for his purposes than the old pagan priesthood.

This man Constantine was a magnificent criminal. He had destroyed his three competitors for the empire; he had murdered his wife and his most promising son, his brother-in-law and his young nephew of only eleven years. He was a prodigal, and a glutton as well as a murderer, and in his maniac brain he mixed up Jesus Christ and Apollo—having Apollo on one side and the name of Jesus on the other side of his coin; but when he leaned to the church, he was recognized as a Saint, fully endorsed by St. Jerome and by Eusebius, and canonized as St. Constantine by the Greek church. He gave a start to the papacy by giving the palace of the Lateran at Rome to Bishop Sylvester; and when he called together the first universal council of the church, the only universal council but one, he was surrounded by a mass of moral corruption equivalent to his own character. It was this council, dominated by this man, which struck down the only rational Christian among them, the exemplary Arius, who was born 1500 years too soon for his own welfare, and laid the broad foundations of the church of permanent and imperishable hostility to the church of Christ; devoted to war instead of peace; to ostentation and tyranny instead of humility; to persecution and hate instead of love, forgetting every principle taught by Christ and quarreling with warlike and ferocious zeal about the nature of the Trinity as the only theme that interested them. Effects are always like the causes, and Constantine with his Ecumenical Council at Nicaea was the head of that apostacy which has persecuted Christianity wherever it appeared, warred against science and held all Europe stagnant in the dark ages, when civilization was saved by the Mahometan power. It is to Constantine, and not to Christ that we are indebted for the establishment of Sunday in the place of the old Sabbath, and modern Churchianity in this, prefers Constantine to Christ.

But was Christianity annihilated when Constantine established Churchianity, with its priesthood, its Sunday laws, and its religious wars? Not at all. It was outlawed, but not annihilated. Far away from the pomp and corruption of cities, Christianity lived in humble, faithful souls. The Paulicians, the Albigenses and Waldenses sought in vain to live in peace as rational Christians free from superstition; and the whole power of the church was brought to bear for their utter extermination by sword and fire. It is too horrible a narrative to be recited now. Never since human events have been recorded by historians has there been anything so thoroughly and entirely diabolical as the persecutions of Christians by the church, extending from the time of Constantine to the 18th century. The murder of Hypatia at Alexandria in the 5th century by a mob of ferocious priests, who tore her body in pieces, is a single instance from which we may learn the spirit of the church of Constantine, so it is now; but thank God I do not think it will continue one century longer. The world of Mammon is at war with the world of Christ. It was once a deadly war, as fierce as that of the tomahawk savage, but the war is nearly ended now. No Quaker will ever again be hung in Boston; no witch ever burned in England; no Bruno burned in Rome; no Galileo sent to the dungeon; no Servetus burned by Presbyterians; no worthy citizens will be either hung or burned for heresy by the Episcopal church; no Episcopal Church will lead its sanction to the men who would imprison and hang a Washington if they had the physical power; no papal church will let loose the dogs of war upon an amiable and peaceful race in Mexico and South America; no wealthy and powerful nation will be ruined into desolation as Germany was by the thirty years' war.

I have now shown that the church with all its peculiar doctrines and ceremonial institutions, which are preserved to-day in Boston and throughout Christendom, was founded not by Christ, but by a crowned criminal, as a political institution embodying principles, laws and customs exactly the reverse of those of Christ—hate instead of love, war instead of peace, avarice instead of fraternity—and constituting therefore a grand apostacy.

I have now shown that the church with all its peculiar doctrines and ceremonial institutions, which are preserved to-day in Boston and throughout Christendom, was founded not by Christ, but by a crowned criminal, as a political institution embodying principles, laws and customs exactly the reverse of those of Christ—hate instead of love, war instead of peace, avarice instead of fraternity—and constituting therefore a grand apostacy.

name of Christ with a profound hypocrisy, and borrowing therefrom the lustre of early Christian history and the Divine aroma of those God-like principles which the church never allowed its followers to obey except by debasing them with corrupt superstitions, while it everywhere pursued the honest followers of Christ with sword and cannon, with giblets, prisons and fiery death.

But Constantine, the lecherous and glutinous murderer, was not the intellectual founder; he was only the political organizer of the church, who seized upon that mass of pagan superstitions in which Christianity had been immersed and drowned, and surrounded them with the panoply of power; fastened the church upon society as the old man fastened upon Sindbad the sailor; linked together the priest and the soldier as twin brothers, and bound together in an all-conquering Trinity, the cross, the bayonet and the sword, and it is only the 19th century that has begun to dissolve that unholy Trinity.

Constantine, I say, was not in any sense, the author of churchly institutions, nor have they any real father. They are the accretions of ages, like the delta of the Nile or the delta of the Mississippi, or like the rocky strata of the globe, the origin of which is lost in primeval night. Four thousand years ago, that which is called holy in Boston now, was the holy doctrine of the ancient Hindoo.

We may trace the origin of Churchianity back not only five thousand years but twenty thousand; for the very institutions and creeds which are honored and worshiped to-day in Boston are older than the Jewish Christ; older than historic Jerusalem itself, and seem to have sprung like the ancient polytheism of Rome and Greece, and the fetishism of Africa, like rank weeds and wild flowers from the rich soil of human ignorance and human corruption.

Asia had its Christ long before Jesus, and nearly all the distinguishing characteristics of the Christ of Palestine, and America, too, had its Christ and its virgin mother, and nearly all the cardinal doctrines of the church, thousands of years before America was discovered, and the Catholic priests in Mexico were shocked and astonished to find that in their conception the Devil had established a church there, which was almost a perfect counterfeit of the church of Rome, with altars and temples older than those of Christendom, and with records running far back beyond the time of Christ, beyond the time of Moses, and beyond all that has ever been known to the conquering Caucasian race, with its European Church, which is distinguished from the old church of Asia and the older church of America, not by any nobler or purer principles, but by the fact that it originated in the military power and universal corruption of the Roman Empire and true to its parentage it has attained a grander military power and a more ferocious cruelty than any great church that ever swayed the destinies of a nation.

Let us look at the Christ of India, the Christ of Palestine and the Christ of Mexico, and determine if we can, how it is that a certain form of religion has come upon each of the four great continents (for Africa, too, had its image of Christianity, but not as distinct and complete as Asia and America), and how this form of religion has assumed the same essential character all over the world, and how, too, it has everywhere been debased by the church and by political power; and then learn from the wide survey of the world what there is of religion; what there is of Christianity that is true and eternal, and worthy of our love and worship. My time is limited and I can scarcely give a bird's eye view of the world's Christology.

The Asiatic or Indian Christ nourished so far back that history cannot say whether he was one thousand or three thousand years before Jesus Christ. The Roman priest would like to belittle Hindoo antiquity, because they find their Papal Romanism only an imitation of something many centuries older, but the researches of Max Muller, Jacolot and others, have traced the Christ of India back from two to three thousand years before the Christ of Palestine. His name was Krishna or Christna. He was glorified by the ancients with far more splendor of language than was given to the Christ of Palestine, whose Biblical history seems a tame copy of the Hindoo eloquence.

They say: "The Divine Parapatus shall be born of a virgin, who shall be fecundated by the thought of Vishnu."

"There shall be strange and terrible sounds in the Heavens, in the air and on the earth. Mysterious voices shall warn holy hermits in the forest. The celestial musicians shall chant their choruses. The waters of the seas shall bound in their deep gulfs with joy, the winds shall load themselves with the perfume of flowers. At the first cry of the Divine Child all nature shall recognize its master. In the early part of the conyanga master shall be born the son of the Virgin."

But the virgin mother herself was born also of a virgin named Lukome under the control of Vishnu, and when the virgin daughter, Devanagrey, attained the proper age she was overshadowed by Vishnu in person and made to conceive the holy infant. When he was born she was miraculously taken out of prison to a sheepfold

HEAVEN.

What Is It, and Where Located?

The earliest mention we have of heaven, is in Genesis: "And God called the firmament Heaven." But as this book only places the first advent of man about six thousand years back, and as archaeology and the revelations of geology produce evidence of his appearance at least one hundred thousand years back, we are inclined to reject the former as having any value other than to indicate the early efforts of the human mind to solve the problem of creation.

Jesus taught his disciples that heaven was within them; thus suggesting that it is more a state than a place.

There is an innate desire within every human breast for a better, higher, holier, and more perfect life; a world where the anomaly of the conditions that obtain in this life shall find no place; but where justice, equity, truth, and fraternal esteem shall be the rule, and not the exception; where merit alone shall be rewarded with happiness; and where cunning, deceit, and selfishness, in all their multitudinous guises, shall be at a discount.

VARIOUS CONCEPTIONS OF HEAVEN.

The man of faith looks for such a place in the life hereafter: the New Jerusalem, the City not built with hands; while the practical man seeks to build up a heaven on earth, and uproot evil by establishing laws of equity and justice between man and man. And we may safely and reasonably assume that this longing desire to uplift humanity from mental slavery and selfishness, which made laws that looked upon might as right, actuated the hearts of the most enlightened in ages long, long past, ere the art of recording the actions and customs of nations and tribes was developed; when the human intellect was just dawning,—a time when the strong made slaves of the weak, and crushed them into the dust of the earth. To this period we may reasonably assign the time of the development of the heaven idea, or a place of reward and freedom from the evils that surrounded men. The object in view was to infuse a more just and charitable feeling within the heart, and thus induce the strong to shield and protect the weak and infirm.

In order to make their teachings effective, it was necessary to depict this heaven, this prize, as a place where existed all that the native mind set most store on and yearned for, as being best calculated to yield them the greatest happiness. Thus the Indian longs for the "happy hunting ground"; the tribes of the sandy desert, for the cooling draught, the luscious fruit and the shady palm tree; the sensual Arab longs for all the luxuries of the Eastern climate, and a splendid harem; the Jews, for their deliverer, who will restore them to their native land and city, Jerusalem, for ever. The poor toiler,—with aching limbs, half-starved constitution, impoverished home, half-clad children crying for bread,—yearns for a happier home, where pain, disease, and sorrow cannot enter; where the tears shall be wiped away from all eyes, and all shall be at rest.

This in time developed a priesthood, whose sole object and interest was to study human nature, and apply in the most effective way their doctrines. These quickly discerned that rewards were not sufficient to induce the human heart to forego selfishness, and aggrandizement, and that in order to make the scheme complete they must manufacture a complement to heaven, where all that the native mind dreaded most would be inflicted on the unfortunate victim. Thus the abode of the wicked in ancient theology was different in nature from that of the present day. But the object in both is identical; viz., to accomplish by fear that which they fail to do by moral suasion.

The Greeks had their "hades," from which led two paths, one to Tartarus and one to Elysium. The former place was depicted as a place of "exquisite suffering for each offender,—starvation, with fruits and food only a hair's breadth beyond reach; and a burning thirst with unattainable water gushing past." There, also, lay the "old earth-giants, transmuted with thunderbolts, like mountain masses half concealed by cinders and lava. The furies are seen in the darkness by the light of the rivers of fire on the banks of which they stand." The latter place was represented as an abode of inexpressible joy, where abounded flowery fields, luscious fruits, fragrant breezes, social happiness in friendly reunion, and harmony pervading the whole.

From Egypt we get the doctrine of physical resurrection, and in order to enjoy it the body must be embalmed. But before this could be done it must be carried over the "Lake Styx, at night, by the ferryman, Charon, to the judges of the dead; where all his good deeds were balanced against his evil ones. If the latter predominated the body was refused the honor of being embalmed." Therefore, the soul being without body, it must either perish or wander about in darkness. This, to the Egyptian mind, was a most fearful punishment, and acted as a strong incentive to live a righteous life.

Christianity has adopted the resurrection of the dead, has changed Charon for Christ, hell for Tartarus, and Paradise for the Elysian Fields.

The Roman Catholic has taken a medium course, and wisely reserved a place of probation for the wicked, from which, by the intercession of the priesthood, they may ultimately emerge, and gain heaven.

In the infancy of astronomical science, the earth was supposed to be the center of creation, around which the sun, moon, planets, and stars were made to revolve, and do homage. The earth was thought to be a large plane, of unknown extent. In these unknown regions was ample room for the play of fancy to locate the abodes of the dead. Hades and hell were thought to be located underneath, and within its cavernous, fiery depth.

The Persians thought that a chain of inaccessible mountains, two thousand feet high, surrounded the earth preventing any one from failing off."

Heaven has been located in various places by various nations. To the Caledonians, the realm of shades was located in cloudland. The Laplanders located their heaven in the pure regions of the aurora borealis, the streamers being the play of the departed. That of the Platonists is located in the space between the earth and the moon. "The Manicheans thought the departed went to the moon, where their sins were washed away; and then to the sun to be purified by fire. The Aztecs and Incas regarded the sun as the third and highest state of future existence." Others have had theirs on an imaginary, pure, white island, and flowery groves situated in unexplored lands; while the Hebrews thought the sky to be a solid arch, studded with stars, beyond which dwelt God and His angelic hosts; and this idea has been adopted by Christianity.

Just so long as astronomical science was

unknown, just so long could a designing priesthood fasten their myths on mankind. But as soon as man began to investigate the motions of the heavenly orbs, he set aside the teachings of the Church, declaring them to be false. Through the investigations Galileo made, he was convinced that the earth is not a plane, but a spherical body turning on its axis once in every twenty four hours, thus producing day and night.

THE TESTIMONY OF ASTRONOMY.

The Church, alarmed at the announcement, seeing their theory in danger, sought to kill the young astronomical child in its infancy, by making the old man pay for his temerity by going on his bended knees and recanting; a hollow mockery which no one felt more keenly than himself, for no sooner had he recanted his feet than he exclaimed with just indignation, "And still it moves!" The truth will assert itself—despite the most strenuous efforts of either priest or pope. Others attracted by the announcement prosecuted the wondrous work, and the labors of Copernicus, perfected by Kepler, demolished the last remnant of the ancient theory, and the world began to live a new life. Ultimately it became an universally acknowledged fact, that the sun is the center of the solar system, and that the earth is but an insignificant member, a mere dwarf, compared with some of its brothers. Thus the crystal vault of the heavens was demolished; while the science of geology completed the ruin of the whole fabric, when it showed that the earth was not a hollow shell in which a hell could be located, but that there is strong evidence that at its center resides the heaviest metals, and that the caverns of the volcanoes are nothing near so large as is required by the hell-theory. Nay, it even pushed its work into the very citadel of the priesthood, and showed that the genesis of the world, as given by Moses, is false and misleading.

"Drowning men catch at straws" and, also, self-interested bodies will invent new theories when the old ones are no longer tenable. And now that the earth is proved to be a spherical body revolving in space, and speeding in its orbit at a tremendous rate, so that the crystal vault theory beyond which was located their heaven is no longer tenable, they console themselves with the illusion, that "all things are possible with the Lord"; and, not to be destitute of a heaven, they teach and sing of it as being "far beyond the highest star."

What does this imply? Light travels at the amazing rate of 186,000 miles per second; or in round numbers, 6,000,000,000,000 miles per year; and when the best mathematical measurements have been applied to these distant orbs, the result is that the nearest of them is nearly four times this distance, or in other words, it takes the light of the nearest star between three and four years to reach our puny earth; and that of others, all visible to the unassisted eye, eight, sixteen, thirty-two years, etc., etc.; and with the assistance of the telescope, hundreds of thousands, which lie too deep in space for the unassisted eye to discern are discovered; and that with every increased power, the telescope does but reveal more wonderful depths, so that the soul stands amazed and awed before the majesty, immensity and infinity of the works of creation, man is permitted to gaze upon, and a deep reverential awe possesses his whole being for the power that controls and rules the whole, a reverence that the tight-laced sectarian is a stranger to. Such, then, is the profundity of creation, that the person who suggested that there are stars so remote that it will take their light a thousand years to reach our earth, is not only possible, but highly probable. Then, if no boundary line of creation can be found, where is this heaven located? But, supposing, for argument's sake, that such a line does exist, that far beyond the power of the ablest telescope is a line where creation ends, and heaven is there, what must be the time occupied by the soul in reaching it? The journey itself must require an eternity to accomplish; but the mind fails to conceive such. It is, in fact, a misnomer to set a boundary to infinity; and so the sensible mind turns away in disgust from all such sophistry, and says within his own mind, "I will have none of it."—Alfred Kitson in Medium and Day-break.

Skeptical with Reference to Materialization.

To the Editor of the Religious-Philosophical Journal:

I read with great satisfaction in your issue of October 17th last, the editorial upon materialization: it should be read by all Spiritualists throughout the length and breadth of the land, especially by those who follow that ignis fatuus called materialization. I think it would make them pause, and look back over the brambles and quagmires which their feet have traveled in their efforts to follow withersoever that false light led them.

I have among my acquaintances some warm-hearted Spiritualists, who have seen the materialized forms of members of their family at the dark seances of professionals. Upon only a slight cross-examination of them, they have readily admitted that they could not see the features distinctly, but thought they could recognize them by their general appearance!

One of the cases to which I refer, was the description given me of one Dr. McPherson, who was said to have passed away at Memphis, Tenn., and who appeared at the seance of Holmes, the professional, during the Centennial in Philadelphia, and was recognized by persons present who knew him in earthly life.

My friends knowing that I doubted the power of the immortal to put on the mortal, and clothe themselves again with flesh, urged me to go to the Holmes' seances, and see for myself and be convinced. To accommodate them, I went, and dally had, with three friends; a seance with those worthies.

Amongst those who exhibited themselves before us, was the great Washington and Lafayette. Not having had the pleasure of the personal acquaintance of either of those gentlemen, I could not say whether they were fairly represented or not; but next, following, came a youth, who was represented as a relative of one of the ladies of my party. The lady did not recognize him, which I thought might be owing to the fact that he had borrowed the mustache and whiskers from Lafayette, which were quite black. Finally the veritable Memphis M.D., McPherson, made his appearance. The description given me of the Doctor was vivid and earnest, so much so that I recognized him as soon as he appeared between the curtains. I beheld the form of an old man, whose trembling limbs could scarcely bear him up, while his cracked and tremulous voice announced to me that he was a relation of mine. (I said to myself, so are all the children of Adam.) At once took in the situation and played the venerable Doctor for all I could get out of him. I recognized and admitted him into relationship; told him the locality where he had lived and passed away, which was at the

corner of two streets, that are distant from, and run parallel with each other—all which he said was so.

Finally, the Doctor thinking, perhaps, that he had a credulous one to deal with, extended his hand towards me, which I suddenly took hold of, and I think I am safe in saying that this little grip caused Mr. Holmes several days of pain. The hand I seized did not dissolve in mine, but, on the contrary, it took a hard pull to wrest that bunch of flesh and bones from my grasp.

I do in all kindness submit to persons who patronize dark seances for materialization or any other purpose, the question: When you are deprived of the use of the sense of sight, or use it in the weird light supplied sometimes to these dark seances, do you think you are in a proper condition to relate what you saw upon such an occasion? If you think you are, do you think that any unprejudiced person in the possession of all his senses, will accept your statement of what you saw at such a time, and under such circumstances as indubitable?

I judge by what I know, and in the light of my experience, I deny that the professional mediums who preside over these dark circles, have ever produced materialized spirit forms. The darkness and the weird light are only cloaks used to cover their deception. I do not except a single one of them. Nearly all, or perhaps all, that class of professionals, have been from time to time exposed. There are some now doing a successful business in that line, who, although they have been caught playing the spirit, have thus far escaped exposure.

No doubt dark circles are demoralizing and injurious to all who frequent them. They don't hurt the medium, for he or she lives in the tainted elements that are drawn around them in the furtherance of their business; but the sitters are injured. It is not a proper place for any sensitive person to be found; better, far, that the business of the mediums who carry on this (to say the best of it) questionable traffic, should be broken up, than the cause should be compelled to bear the odium which that class of mediums have heaped upon it, and who are now still continuing their nefarious work. With the experience of the past before us, it would seem the time had come for our friends to feel the necessity of letting these people alone, and ceasing to go into their dark circles, there to play the automata by the hour, without being allowed to move hand or foot, except by order of the mediums. Tin principles, not men, that we should sustain.

CARROLL.

The Views of an Eminent Methodist on Faith Cures.

There was a large attendance at the "faith cure," or divine physical healing convention in Chicago [last Dec.]. The silent, respectful interest manifested by people in general may be judged by the related fact that 200 rose when asked if any present had ever been "miraculously healed in answer to prayer." Over thirty rose when asked if any had been cured of "organic disease." Epilepsy, rheumatism, direct stages of pulmonary consumption, paralysis, defective sight, stubborn nervous exhaustion, and other desperate physical ills were repeatedly named as those from which the witnesses had been delivered.

The impression made upon us, and unquestionably upon all honest observers, was that of profound respect. While we do not interpret the scriptures as do the leading healers, we yet were filled by intense conviction that these people live very near to the Lord Jesus. Indeed, it was repeatedly said by the chief expounders that physical healing is always accompanied by remarkable spiritual power. Several of the witnesses said that during the progress of their spiritual faith growth which culminated in their physical cures, they did not pray primarily for their bodies. They said disease reduced them to despair, in which they threw themselves utterly and unconditionally into God's hands, and then received an overflowing blessing—just as all surrendered sinners do. Then, in the glow and resurrection of faith, they recognized Christ as Redeemer of body as well as soul. In the old historic order Christ first had said to them, "Thy sins be forgiven thee," and second, "Rise, take up thy bed and walk." We do not wonder, when Christ speaks conscious pardon to a man, that the instantly enraptured sinner feels that his spiritual healer can do anything, and that when he consents to save a soul he will willingly add the really lesser gift of bodily ben-

efit. The impression made upon us, and unquestionably upon all honest observers, was that of profound respect. While we do not interpret the scriptures as do the leading healers, we yet were filled by intense conviction that these people live very near to the Lord Jesus. Indeed, it was repeatedly said by the chief expounders that physical healing is always accompanied by remarkable spiritual power. Several of the witnesses said that during the progress of their spiritual faith growth which culminated in their physical cures, they did not pray primarily for their bodies. They said disease reduced them to despair, in which they threw themselves utterly and unconditionally into God's hands, and then received an overflowing blessing—just as all surrendered sinners do. Then, in the glow and resurrection of faith, they recognized Christ as Redeemer of body as well as soul. In the old historic order Christ first had said to them, "Thy sins be forgiven thee," and second, "Rise, take up thy bed and walk." We do not wonder, when Christ speaks conscious pardon to a man, that the instantly enraptured sinner feels that his spiritual healer can do anything, and that when he consents to save a soul he will willingly add the really lesser gift of bodily ben-

efit.

er he is like a blind man disputing about the colors of the rainbow. Hence, however much he may believe in a power back of nature, it is difficult to understand how he is to verify such belief. Thus much on the score of certainties. But how about a rational presumption in the case, how about the probabilities? There is no end to speculation here, because an essential factor in our problem is hopelessly beyond our reach; the unknown quantity in our equation forever eludes our grasp. How is it possible to determine what is probable or improbable in a realm about which we know absolutely nothing? True we find ourselves in the presence of an intelligence or power, which transcends anything we know of, as pertaining to ourselves; but what this intelligence or power is, or what relation such may bear to nature, is a fit subject, indeed, for dogmatizing, but scarcely for rational deduction. The condition of things which bears the way to certainty, precludes the possibility of approximating certainty. So it seems. Our point of observation lies below the plane of our object; we cannot get on the confines even of our subject to ascertain what lies beyond.

If science has discovered natural causes for some of the adaptations in nature, as is alleged, who knows but science may yet dis-

cover more, and, in the end, enlarge the field of knowledge until the argument from "design in nature," shall be shorn of its cogency, and no longer be accepted as valid in the settlement of this question? But in the absence of such discovery, waiving this point, the theist finds himself embarrassed in view of numerous instances in the animal economy, where adaptation is not only absent, but where the indications of mal-adaptation and blunder are patent and undeniable. This is observable in those incomplete and useless organs and parts, transmitted from generation to generation through unknown ages, which serve no purpose, perform no function, minister, to no want, ever seeking development and ever aborting—as for instance: "In the upper jaws of calves are teeth that never cut; the dugong has tusks that never cut through the gums; the guinea pig has teeth that are shed before it is born; the boar-contractor has little bones under the skin toward the tail, which have no present use, as they are the remains of hind legs and a pelvis; some whales and fishes have useless bones in the hinder parts of their bodies which are evidently the remains of hind legs; in a certain worm (*Anguis*) there is a set of shoulder bones in the body but no legs attached to them." (Pringle.) These cases and many more that might be mentioned, militate against the assumption of "design," and it is difficult to see how they are to be accounted for except on the "evolution hypothesis." But, granting a creator, our inability to comprehend the plan of creation, or to penetrate the final purpose of the Supreme Architect, does not weigh much. This is conceded, but this is not the point. The question is: So far as we can comprehend, so far as the evidence is presented, what does it indicate? Does nature furnish conclusive or satisfactory evidence of a Creator?

I have thus in a way argued this case with the object of bringing some of the difficulties distinctly into view which were barely alluded to in the article which has furnished the text for these remarks, difficulties which we all have to confront in one way or another in our reasonings on this subject. Your correspondent's case, I dare say, is the case of many of your readers, the subject is intensely interesting, and I join with him in asking for more light. If among your co-workers and readers there is any one—he be priest or lay man, sensitive or spirit, in the body or out of the body—who is prepared to furnish said light, will such please come to the front?

W.M.B. HART.

The Uniformity of Nature and the Doctrine of Immortality.

Take, for example, the case of alleged apparitions. I imagine that the tendency in the minds of not a few among us is to ignore apparitions utterly and completely. They are supernatural, and that is enough; they do not conform themselves to the recognized laws of mechanics, optics, acoustics, motion. This is a rebound from the old facility in accepting tales of demonology and witchcraft in pre-scientific times, and it has much to say for itself. Nevertheless, it is scarcely philosophical, and is in no wise demanded by the requirements of science and the conditions of scientific progress. A man may be perfectly orthodox in his physical creed, and yet may admit the weight of evidence in favor of certain alleged phenomena which will not square themselves with physics. Such alleged phenomena are not necessarily in contradiction to physical truth, they lie rather in another plane; they are like two lines or curves in space, which do not meet, and therefore can not cut each other. There are matters of the highest moment which manifestly do lie outside the domain of physical science: the possibility of the continuance of human existence in a spiritual form after the termination of physical life is, beyond contradiction, one of the grandest and most momentous of possibilities, but in the nature of things it lies outside physics. Yet there is nothing absolutely absurd, nothing which contradicts any human instinct, in the supposition of such possibility; consequently, the student of physical science, even if he can not find time or inclination to look into such matters himself, may well have patience with those who can. And he may easily afford to be generous; the field of physical science is grand enough for any ambition, and there is room enough in the wide world both for physical and for psychological research.—THE BISHOP OF CARLISLE, in Popular Science Monthly.

A boy attempting to cross a railroad track in New Jersey, stumbled and fell. Before he could get up the locomotive was upon him and his body was pressed or pushed under the cowcatcher. The wheels did not touch him at all. His body was so firmly wedged between the cowcatcher and the road-bed that it was impossible to start the locomotive either way without killing the lad, and it was found necessary to lift the engine up by means of jacks before he could be extricated. He was but slightly injured.

The Chinese Minister in Washington is over sixty years of age. The only English sentence the Minister can use are: "How do you do?" "Good-by," and "Champagne is good." He is now, it is said, wrestling with the phrase, "Set 'em up again."

Hersford's Acid Phosphate.

For SICK HEADACHE.

Dr. N. S. READ, Chicago, says: "I think it is a remedy of the highest value in many forms of mental and nervous exhaustion, attended by sick headache, dyspepsia and diminished vitality."

Woman and the Household.

BY HESTER M. POOLE.
[106 West 23rd Street, New York.]

RESOLVE.

As the dead year is clasped by a dead December,
So let your dead sins with your dead day lie.
A new life is yours, and a new hope! Remember
We build our own ladders to climb to the sky.
Stand out in the sunlight of promise, forgetting
Whatever your past held of sorrow or wrong;
We waste half our strength in a useless regretting;
We sit by old tombs in the dark too long.

Have you missed in your aim? well, the mark is still shining;
Did you faint in the race? well, take breath for the next.
Did the clouds drive you back? but see yonder their lining.
Were you tempted and fell? let it serve for a text.
As each year hurries by let it join that procession
Of skeleton shapes that march down to the past,
While you take your place in the line of progression.
With your eyes on the heavens, your face to the blast.

I tell you the future can hold no terrors
For any sad soul while the stars revolve,
If he will stand firm on the grave of his errors,
And instead of regretting, resolve, resolve!
It is never too late to begin remedying,
Though all into ruin your life seems buried,
For look! how the light of the new year is gliding
The worn, wan face of the bruised old world!

—*Eliza Wheeler Wilcox.*

In Norway ladies are only charged half price when traveling.

Mrs. Julia Ward Howe wants to have a woman's Industrial Council convened, in which every State and Territory shall be represented.

The employment of women under ground is prohibited in Great Britain; but the British Factory Inspector reports that 4,458 are at work in mining operations above ground.

Miss Alice R. Jordan, the young lady who is the first to open the doors of Yale College to women, is only twenty-two years of age, and already holds three diplomas, including an admission to the bar of Michigan.

Mrs. Leavitt has organized ten W. C. T. Unions in as many centres, through a region as large as that east of the Alleghenies from New York to Florida. India is next on her list.

Dr. Mary S. Fredericks, the only woman physician who was last summer appointed an inspector by the Board of Health after a competitive examination, has rendered her report showing that during the summer she visited 2,604 families for sanitary examination. The chief inspector declares that her work was better than that of many of the other inspectors. As the result of her experience, she thinks the in-door work of sanitary inspection is essentially the work of women physicians.

Mrs. Grant Duff, the wife of the governor of Madras, has just delivered a series of public addresses to the Indian women in that city. She chose useful topics, such as sick nursing, cooking and needlework, and encouraged her hearers to exert themselves by showing them how much progress had been made in these subjects during the last thirty years in England. She is the first Indian governor's wife who has addressed large native assemblies on social questions.

A writer in the *Woman's Journal*, gives this information about Cornell: "Of the freshman class just entered, ten per cent. are young women. There are nine scholarships to be competed for by every entering class, and of those who felt themselves qualified to compete, twenty per cent. were women, and they carried off four out of the nine scholarships or forty-four per cent. Prof. Jones also told me that the average scholarship of the young women was superior to that of the young men, the average attendance was better, and the absence from illness much fewer among the female than among the male students. What a reply to the theories and suppositions of Dr. Clarke and others."

An account is given of the introduction in England by Mme. De Long of her metal cutting machinery, which has for some time been in successful use in France. She has now, it appears, perfected some ingenious machinery, worked by steam power, which cuts with the utmost precision the hardest and softest metals, in any design, so that by it can be produced a gold lace pin or steel castle portcullis from the solid metal, without any mounding or filing. This unique industry is divided into four general branches. The first is the production of gates, doors, balcony fronts, and other architectural metal work without casting—plates of brass a foot thick being thus cut into lattice work at a single operation; a second branch is the making of lattice metal work filled in with glass, to supersede the ordinary leaden frames for church and other ornamental windows; the third branch comprises the inlaying of piano and ebony jewel cases, cabinets, etc., with red and yellow copper, steel, and other metals; and a fourth for the working of picture frames, baskets, crests, etc., out of the solid metals fully finished.

Geo. W. Cable says, concerning woman suffrage: "I have never thoroughly studied the subject of female suffrage, but I must say I have never seen an argument against it that was not flimsy. Men are much disposed to exaggerate the difficulties of voting intelligently when they talk of women voting. By the time a public question is ready for the popular vote, it has become a very simple question, that requires little more than honesty and common sense to vote upon it. If our mothers are not fit to vote, they ought to stop bearing sons."

Louisa M. Alcott says of the education of girls: "I can only hope that with the new and free ideas now coming up, some of the good old ways may also be restored. Respect shown to the aged, modesty, simple dress, home-keeping, daughters learning from good mothers their domestic arts, are so much better than the too early frivolity and freedom so many girls now enjoy. The little daughter sent me by my dying sister has given me renewed interest in the education of girls, and a fresh anxiety concerning the sort of society they are to enter by-and-by. Health comes first, and early knowledge of truth, obedience and self-control; then such necessary lessons as all must learn, and later, such accomplishments as taste and talent lead her to desire—a profession or trade to fall back upon in time of need, that she may not be dependent or too proud to work for her bread. Experience is the best teacher, and with good health, good principles, and a good education, any girl can make her own way, and be the braver and better for the exertion and discipline."

An interesting letter on "Woman's position in Germany," by a German woman, in the *Woman's Journal*, deserves to be read. Among other things, she says:

"It is true, the women of the peasantry and laboring classes work very hard. But that is merely a sign of their poverty, not of

their degradation or of low esteem by men. On the contrary, those very women, I think, enjoy the greatest equality with men by the very similarity of their occupations, for laboring men and even children work just as hard... The roughness of German men altogether lies more in external appearance; they often lack manners and the outward signs of respect, while they are very rarely brutal to their wives and children, not even when intoxicated. They may be quarrelsome and boisterous, but you hardly ever hear of those dreadful bodily injuries done to women, with which American papers abhor.

"The greatest injustice done to women in Germany, and everywhere, is their being cast on the world to gain their own livelihood without seeing their way. The name of these unhappy creatures is legion! Nobody counts those who succumb in the struggle; their tears and woes are all unrecorded by history and literature. No branches of higher education have until now been opened to women, and consequently no corresponding employments. It is true there are many more educated men in Germany than are necessary—but they are divided among many classes—professors, doctors, lawyers, engineers, chemists, etc. Of women there are only teachers, and therefore these are innumerable. Some women in some parts of Germany are also employed in telegraph and railroad offices, but the chances for their occupation have been very much cut short since the French war, as the German state needs all such remunerative employments for its soldiers, who consequently are now the most favored class in Germany.

"If the Germans had a great industry, and their women were more commercially inclined, many of them unquestioned and unaware might slip into some small trade or handicraft, such as watchmaking, for instance, and so gain their livelihood. This, however, is less the case in Germany than in some other countries, as for instance, France and Switzerland. Every thing in Germany has to be fought out theoretically long before it is carried out in practice. There are many women's conventions in Germany; much waste of breath and strength and labor, and the results are as yet hardly observable."

Connecticut Blue Laws.

The New York Sun furnishes some interesting reminiscences with reference to bigotry of the old time Puritans, which afford a strange contrast when presented by the side of the liberalism of the present age. As is well known among the many products of Connecticut piety and thrift, perhaps the most widely known are the celebrated code of Blue Laws and the far famed wooden nutmeg. The nutmeg insinuation may possibly be dismissed as the asperion of rival states, but of the actual existence of a severe code of laws in a not very distant past there can be no doubt. In a conversation on this subject with an old timer the other day, I heard many reminiscences of the time when church and state went hand in glove.

As the veteran's story ran, the zenith of Blue Law activity was in the neighborhood of 1820; but in the interval between the beginning of the century and the time of Robert Fulton's invention there was a pretty lively enforcement of the joint laws of church and state. Among the articles of the code then in vogue none was more strictly enforced than the law prohibiting travel on Sunday. Many a would-be desecrator of the Sabbath was accosted by the titling man while quietly pursuing his travels on horseback or foot, and, despite his protestations, was compelled to turn, and there cease from his worldly peregrinations for the time being.

In 1803 Aaron Burr, then Vice-President of the United States, was called from the seat of government to Boston in pursuance of private business. As was the custom in those days, and especially with the haughty and aristocratic Burr, the vice-president traveled in state and pomp. Six horses drew his large and ponderous barouche, and in advance of the turnout a gorgeously appareled outrider heralded his master's coming.

After the completion of his business in Boston Burr hastily returned to this city, arriving here late one Saturday night. After a brief rest, he procured fresh horses, and started for New York bright and early on Sunday morning. At about 11 o'clock the gay turnout, with its liveried attendants, had reached the centre of the little village of Milford, and was rapidly passing the Old Congregational church near the green when a slim but dignified figure appeared in the doorway of the building. Hastily taking a mental inventory of the barouche and its appurtenances, the owner of the Puritanic figure advanced to the middle of the road, and planting himself directly in the route of the team, loudly commanded its liveried coachman to halt his horses. Dumbfounded at the strange command and the stranger appearance of the speaker, the coachman did as he was told. Burr quickly thrust his head from the side of the carriage, and in a sharp voice ejaculated:

"Sir, by what authority do you stop my carriage?"

"By authority of the town of Milford," came the quick response. "I am Deacon Higby, titling man, duly appointed by the town authorities."

At this explanation Burr's features relaxed the frown which was gathering, and the statesman pleasantly said:

"Well, well, Deacon. I honor you for doing your duty; but if I have violated any law of this state, you must report the matter to the United States government, for I am Aaron Burr, Vice-President of the United States."

With a stupified glance at the speaker, the officious titling man mechanically doffed his hat, and with a rush and rumble the equipage of the government dignitary re-sumed his journey.

But despite the law on this subject of Sunday traveling, all titling men were not so zealous in the performance of their duties, and many a cross palm quietly authorized a violation of the law. Other devices were frequently resorted to by travelers who wished to evade the law, one of the most common and at the same time efficient schemes being explained by the following narrative:

In 1806 one Amos Phelps was a school teacher in Manchester, at the same time residing in a town some miles distant. During the week the schoolmaster boarded out among his pupils, but each Saturday he was wont to return on horseback to his own home. One Saturday he was unexpectedly delayed, but at an early hour on Sunday morning he saddled his Rosinante and started for home, trusting to escape the vigilance of the several titling men on his route. He had safely proceeded as far as Bolton, when to his dismay, he was espied by good Deacon Strong and formally commanded to stop in the village until the following morning, when he might resume his journey. Fearing such an encounter, the traveler had muddied his face in

his handkerchief, and, on hearing the deacon's orders, he hastily dismounted and, grasping the off-hand, exclaimed:

"Oh, sir, if you only will accommodate me here, I have been attacked by the small-pox, and every village I have entered has pitilessly turned me away."

With one startled look at the supposed victim of the then dreaded disease, the titling man took to his heels, and the wily school master soon left the town of Bolton behind him.

Magazines for February, Received.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The February number of the Atlantic opens with an instalment of Henry James' Princess Casamassima, in which the story has some interesting developments. Ministerial Responsibility and the constitution is a paper contrasting the differences of the United States Government and one which depends on the individual responsibility of the ministers in power; An American Soldier in China is a graphic account; Miss Murfree's serial, In the Clouds, is full of life. Eleanor Putnam has a paper on Salem Cupboards and their contents; and Mrs. Oliphant's Country Gentleman is brought to a conclusion. Poems, critical papers, the Contributor's Club, and books of the month, finish an agreeable issue of this standard monthly.

BOOK REVIEWS.

All books noticed under this head, are for sale at, or can be ordered, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

MY RELIGION. By Count Leo Tolstol. New York: Thomas Y. Crowell & Co. 12mo, gilt top. Price, \$1.25. Count Leo Tolstol's "My Religion," a translation of which Messrs. T. Y. Crowell & Co. have just ready, has made something of a sensation in Europe, where it has passed through several editions in France and Germany. Count Tolstol is the famous author of "War and Peace," an historical novel long regarded as one of the finest productions of Russian literature. In his "Religion" he makes an eloquent and, in many respects, an impressive plea for a direct application of the literal teachings of Jesus as expressed in Matt. v., vi., and viii., to the regulation of human life. Society, as now maintained, he condemns as a system of organized violence, and, interpreting the commandments of Jesus, in a direct if not wholly ingenuous way, he foretells universal fraternity, the abolition of war and of the death penalty, the indissolubility of marriage, and, in particular, a life of simplicity under-sacerdotal conditions, which are vividly contrasted with the filth and crime of cities, and the sufferings endured by the countless martyrs to the doctrine of the world." The book has an introduction, pointing out briefly and sharply, that "free and enlightened" America is not altogether beyond the necessity for a religious faith that shall awaken a more fraternal feeling, and arouse the various Christian sects to a realization of their present failure to cope with the dominant evils of the day.

CHAUTAUQUA CALENDAR FOR 1866. Prepared by Minnie A. Barney and published by Geo. A. Moore, Syracuse, N. Y. Price, 50 cents.

Among the many bright pupils whom the Chautauqua educational enterprise has helped to fit for the duties of life, is Miss Minnie Barney of Syracuse. She is now reciprocating the benefits there received by annually preparing a "Chautauqua Calendar," which not only spreads the fame of that famous place, but brings, we hope, a goodly sum to the industrious young worker. For each day of the year Miss Barney has selected some choice bit of prose or poetry. She garners a wide field, extending from the time of Moses along down past Socrates and Plato to Emerson, Thoreau, Ruskin and all the leading writers of the present day. The selections indicate a strong, brave, cheery, self-reliant spirit in the gleaner; and also a deeply religious nature which has received its bent under evangelical training. However much we may differ with Miss Barney in theology, we heartily commend her spirit as evidenced in the calendar. The members of every household will be strengthened in soul and elevated in purpose by reading from day to day the latest selection as it is revealed on removing the previous day's leaflet. Here are specimens of her gleanings:

Thursday 21 January.

Every right act and true thought sets the seal of its beauty on person and God.—RUSKIN.

Among the many bright pupils whom the Chautauqua educational enterprise has helped to fit for the duties of life, is Miss Minnie Barney of Syracuse. She is now reciprocating the benefits there received by annually preparing a "Chautauqua Calendar," which not only spreads the fame of that famous place, but brings, we hope, a goodly sum to the industrious young worker. For each day of the year Miss Barney has selected some choice bit of prose or poetry. She garners a wide field, extending from the time of Moses along down past Socrates and Plato to Emerson, Thoreau, Ruskin and all the leading writers of the present day. The selections indicate a strong, brave, cheery, self-reliant spirit in the gleaner; and also a deeply religious nature which has received its bent under evangelical training. However much we may differ with Miss Barney in theology, we heartily commend her spirit as evidenced in the calendar. The members of every household will be strengthened in soul and elevated in purpose by reading from day to day the latest selection as it is revealed on removing the previous day's leaflet. Here are specimens of her gleanings:

Thursday 21 January.

Every right act and true thought sets the seal of its beauty on person and God.—RUSKIN.

Any nobleness begins at once to reflect a man's features; any meanness or sensuality to imbue them.—TURKE.

Tuesday 26 January.

A helping word to one in trouble is often like a switch on a railroad track, turning a man between wreck and smooth-rolling prosperity.—BROOK.

Many a word at random spoken.

May soothe, or wound, a heart that's broken.—SCOTT.

EVERY RIGHT ACT AND TRUE THOUGHT SETS THE SEAL OF ITS BEAUTY ON PERSON AND GOD.—RUSKIN.

Any nobleness begins at once to reflect a man's features; any meanness or sensuality to imbue them.—TURKE.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

DOES WITH ONE'S OWN HANDS WHAT ONE'S OWN FEET CAN'T DO.

Relgio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year,.....	\$2.70.
" " 6 months,.....	\$1.25.

SINGLE COPIES, 5 CENTS. SPECIMENS COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS OR LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 6, 1886.

High Thinking and Long Life.

A fruitful and excellent matter for thought, is the healthful influence of being inspired and uplifted by good aims. High thinking harmonizes and keeps the spirit healthful and strong, and the soul thus lifted above petty perturbations helps to bodily harmony and health and strength. "For of the soul the body form doth take," said the intuitive poet, Edmund Spencer.

Great truths live, and to hold soul and mind and act in unison with these eternal realities, vivifies the body, and gives added length of days, years of usefulness, self-help and enjoyment on earth. It is not merely length of bodily life, but long power for good work, and the serene depth of spiritual enjoyment which glorifies a good old age, that are to be thought of. A good inheritance of physical health may help a man to long life, even with poor aims; mean living and luxurious habits, as his inherited million, may last a spendthrift for many years. So we have long life everywhere, among bad as well as good, but far most among the good, and with far less of the petty perverseness and diseased helplessness which make the old age of mean-souled and dissipated men and women a burthen and a trouble to themselves and to all about them. Our inheritance of mental and moral power and bodily vigor is a precious trust, to be sacredly cared for, well and wisely used, and handed down to coming generations unwasted and increased.

Other things being equal there can be no doubt that temperate living, high thinking, and consecration to noble aims, prolong the length and usefulness of life on earth.

The early abolitionists of our country were long lived, albeit their path was not smooth in the "martyr day" of that great movement for human freedom. Isaac T. Hopper—of whom Lydia Maria Childs told "The Story of a Useful Life" in an admirable book—was erect and vigorous at eighty years old. Rev. George B. Cheever, of New York, fearless and devoted in the darkest hours, preached at seventy-two with fresh life. Oliver Johnson at the same age is still a valued contributor to the leading newspapers of that city. Lucretia Mott, when over eighty, was "in labor abundant" in her beautifully ordered home, and spoke with glowing and eloquent earnestness in religious and reform meetings. Rev. William H. Furness, of the Quaker City, preached his gospel of love, light and liberty to delighted audiences when his white hair was the silver crown and glorious sign of fifty years work for human good.

Wm. Lloyd Garrison's noble life lasted "beyond" three score and ten years; as did that of his friend and eloquent co-worker, Wendell Phillips. That royal "prophet of the soul," Ralph Waldo Emerson, passed serenely to his higher life when well-nigh eighty. William C. Bryant did admirable literary work up to a like ripe age.

This list might be made much larger, and be extended to those engaged in other reforms and in many good works. Richard Glazier, of Ann Arbor, Michigan, for instance, a Quaker reformer, a plain living and high thinking farmer, resisted the inroads of inherited consumption until 76 years of age; and the Rev. Dr. Nott, an early and faithful temperance man, was the able President of Union College at Schenectady, New York, beyond this advanced time of life.

It would be interesting to gather facts touching the help toward long and useful lives which comes from hopeful and inspiring ideas of man's nature and destiny and infinite relations.

In the obituary notices in our columns we have noticed the advanced age of veteran

Spiritualists who have passed on within the last few years, and the frequent mention of the tranquil happiness of their golden old age.

The civilized world mourns the death of Victor Hugo, the poet-dramatist, friend of freedom, fearless advocate of justice and devoted Spiritualist. A million people thronged the streets of Paris around his confined dust. A few years ago he said: "I feel in myself the future life....Earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds....Winter is on my head, but eternal spring is in my heart."

His life of high aims in the light of these spiritual ideas was full of useful work up to nearly eighty years and full of rich joy to the last. He lived in the real presence of beloved friends on earth and in heaven.

With more spiritual insight and experience, and with life more humanely useful, we may well look with confidence for health of body with this health of soul in "the good time coming."

A Curious Faculty.

The question may well be asked, after reading the following,—"What peculiar faculty is it that enables animals, when taken away a long distance from their native home, to return thereto with unfailing certainty?" It appears from an exchange that a very interesting case to lovers of the horse came up for trial before Judge Hayes in the District Court at Muscatine, Iowa, a few days ago. It is entitled A. N. Potter v. John Chapman, with W. H. Chapman interventor—action in replevin. It illustrates well the fact that horses, at least, possess a higher faculty than mere instinct. The plaintiff lives in Anamosa. A year ago he was engaged in hauling melons from Muscatine Island. In August, 1884, he swapped horses with John Chapman, who lives on the island, and took his purchase home—a mare formerly owned by George A. Foss. The journal says he kept the mare some time (two months is alleged), when the animal broke out of pasture near Anamosa and made its way by the devous route, fifty miles, to Muscatine, and through the city onward to the home of its old master, Mr. Foss. Not many men could have traced their way home on a journey of fifty miles over a route but once traveled by them two months before without making inquiries. The plaintiff heard of the mare's return home and went after her, when W. H. Chapman, son of the plaintiff, interposed and claimed to be the owner of the animal.

Another case is related by a gentleman of Chicago, in the Tribune, showing that mules, too, have a faculty that sometimes enables them to perform wonderful feats. In the summer of 1883 he was residing on his farm in Madison County, Illinois, about two miles from Alton. At that time, he held a note against a well-to-do farmer living in Schuyler County, near Bushville. Money in those days was a scarce article in Illinois, and the maker of the note, though well off in lands and farm-stock, could not meet his promise to pay promptly. After holding it some time, the gentleman visited his debtor in Schuyler to see if he could collect the debt. The result was that he took five mules in satisfaction of the note. The mules were all raised on the farm where he received them. He led them to his farm near Alton—two on each side of the horse he rode, a mule colt following. He made the journey in about three days, crossing the Illinois River at Beardstown, thence to Jacksonville, and down through the counties of Scott, Greene and Jersey to his home in Madison, a distance of more than one hundred and fifty miles by the route taken.

Harrison's Comteism is equally cloudy. Both are able men and have done good work, but they both lack comprehension of man as a spiritual being, and of immortality. No Spiritualist can be satisfied with their views.

sonable that a man like Dr. Munger should be subjected to a cross-fire of theological questions" by men far less known and valued in the church than he is. This is mainly and good in the Union, but it is not old orthodoxy. Move an inch and you next step an ell, and so on. Before they know it, they will reach rational and progressive Spiritualism.

English Church Disestablishment.

A new and important question in the late English elections was the disestablishment of the Episcopal church, its separation from the State which now supports it by taxes on the people. W. J. Potter says editorially in the Index in Boston:

Mr. Mail, the writer of a strong article in the London Times, setting forth the reasons for putting all churches on a level so far as the State is concerned, says that it ought not to excite surprise that the agricultural population on receiving the franchise should not only vote for the Liberal party, but should make disestablishment "the first article of their creed." These laborers, he says, have always seen the clergy, for the most part, strenuously opposing "every measure for civil and religious freedom which is now inscribed on the statute-book." Twelve thousand of the clergy vehemently protested only seven years ago against permitting non-conformist services in parochial burying-grounds. These clergy are generally charitable and kind. They have sent coal and blankets to the poor, soup to the hungry, castor-oil as well as tracts to the sick. But what, Mr. Mail asks—quoting both question and answer from one of their own number—"What has been the net result?" You clergy of the Established Church, says Joseph Arch, "have had the agricultural laborers in hand at any rate for three hundred years, to do pretty much what you liked with; and what have you made of them?" Until quite lately, could the answer be anything but this, a class of men the stolid helplessness of whose ignorance has become proverbial?

The New York Nation, from whose columns we have taken these extracts from Mr. Mail's article, adds: "The worst of this terrible indictment is that it is every word true. The connection of the Church with the State in England has produced a body of clergy who have never been equalled in any country, taken as a whole, for culture, learning, and social gifts and graces. But, as the agents for the diffusion of religion and morality among the poor, or for the reconciliation of religion with social and political progress, they have succeeded no better than, if so well as, the Catholic clergy of the continent."

Herbert Spencer and Frederic Harrison.

Rev. J. M. Atwood of Canton, N. Y., says in The Universalist:

"It does not follow that because you have demolished the position of your adversary you have established your own. Mr. Herbert Spencer and Mr. Frederic Harrison, in their dispute about religion, were eminently and superficially successful in shaming the absurdity of each other's theories. Any one who reads what Frederic Harrison has to say of the Spencerian theory of religion will have his faith in it hopelessly shattered. And any one who looks on while Mr. Spencer subjects the Religion of Humanity to dissection and exposes the fact that it has no vital parts, will not be eager to become a disciple of Comte. But when he turns to the attempts of these acute controversialists to show the competency of their respective systems, he is aware of an immense decline, both in interest and cogency."

Herbert Spencer has not decided that man has a soul,—that is that his spirit is an entity governing and vitalizing his body. He is not sure but that mind is secondary, a result not a cause of bodily acts, or molecular motions and chemical affinities. Cloudy enough, this is.

Harrison's Comteism is equally cloudy. Both are able men and have done good work, but they both lack comprehension of man as a spiritual being, and of immortality. No Spiritualist can be satisfied with their views.

A Little Girl Has a Vision.

It appears that Mary Bell, a frail-looking 11-year-old child belonging to a respectable and intelligent family in Baltimore, has caused a sensation in connection with the supposed Haviland murder mystery of Montgomery County, Maryland. Haviland was a prosperous miller who disappeared some time ago and is generally believed to have been murdered. Mrs. Bell, the mother of Little Mary, believes in her daughter's strange power of vision. The mother had been reading to the child a short item in a newspaper about Haviland's disappearance. Little Mary closed her eyes, and after her vision wrote to the Postmaster at Sandy Springs as follows:

Sir: I was in a trance and I saw a vision of a horrible murder, and I saw this: It was a wagon going along the road. A man was in it and suddenly four masked men—they were in their shirt sleeves—jumped out of the bushes and attacked him. One had a knife and a pistol. One held the horse and another picked up a stone. The stone was three-cornered. He then hit him with it and he fell back in the wagon. They robbed him. They made the wagon go and passed a house. Then they came to another house. When they got there the one who was driving got out, and the other three got out, too. Just then a girl with a crutch came out and held open the gate. They carried him into the house and laid him on a lounge. There was an old colored woman there. She had glasses on, and got a yellow-looking bottle and a spoon and poured some of the contents of the bottle in the man's throat. Then they carried him in the cellar and laid him down. They then came out and drove back the way they came. The house had a high fence and was made of wood.

Police from Washington and Montgomery Counties are investigating the matter and trying to find the house described in Mary's vision.

Count Tolstoi, a Russian soldier, author, philosopher and man of the world, gives up worldly honor, renounces literature, and goes to live among the peasants on his great estates and to put in practice real Christianity instead of the religion which he sees allied to war and despotism. He is a non-resistant, wants real peace on earth, and human fraternity in social life. His is one of the souls possessed by great ideas. He may not gain all he seeks but his effort must do good.

Hopes that all will be Saved.

Rev. T. T. Munger was lately installed over a New Haven Congregational church; and the orthodox pietists are in trouble. He is able and good, but they fear his heresy on eternal punishment. Being asked: "Do you believe that all men will be ultimately saved?" he replied: "I pray and hope so." Evidently this mild slogan in the new version of the Bible is making mischief. It is too mild and soft in sound and meaning. That revision of the infallible book was a sore misfortune, an undermining of the old corner stones. The Christian Union thinks "the Congregational methods of ordination require modification," and that "it is not rea-

Converse in an Unknown Tongue.

A Louisville paper publishes a remarkable story, purporting to come from New Haven, Ky. It appears from the account given that a respectable farmer, Mr. J. Knox Ice, who lives seven miles northwest of New Haven, on the Beach ford, has two sons—Alexander, aged thirteen, and Nicholas, aged twelve—who speak an unknown tongue which they alone understand, and which is wholly unknown to the parents or the rest of the family. It is a still more singular fact that each boy speaks a different language, but they understand each other. It was not until recently that Alexander could learn to speak English, and Nicholas can't "catch on" yet. Alexander acts as interpreter between his younger brother and the other members of the family. The boys are good-looking and endowed with average intelligence. The boys, it is claimed, have never traveled twenty miles from home and have never been associated in any way with foreigners of any clime, and probably they never heard any other language than the English. Mr. Ice has five other children, two elder and two younger than these boys, all of whom speak their native tongue plainly and always have, but knew nothing whatever of the language spoken by Alexander and Nicholas. The parents, as well as the whole community, are completely at a loss to know how to account for this strange freak of nature.

Cremation in Paris.

A communication from Paris states that decorative artists and sculptors are preparing to adapt themselves to the crematory movement which has now in its favor a vote of the Municipal Council adopting the plan of a mortuary furnace, and granting a site in Pere-la-Chaise, where it will be in operation soon. The expense of cremation is not settled, to exceed fifteen francs. The municipality will at a future sitting vote the construction of a sort of lay temple, where families will be allowed to keep urns or other funeral vessels containing the ashes of dead relatives. This will not necessarily do away with any religious ceremony short of that of consigning the dead to consecrated ground; but, as M. Koechlin Schwartz says, there is no reason why urns may not be consecrated, or why Protestants, Catholics, Jews, and Free Thinkers may not build a vast mausoleum in which the ashes of thousands could be deposited in beautiful vessels without injury to the living. It is probable that, cremation being now legal in such an art centre as Paris, new and beautiful forms of artistic decoration will grow out of it. The time for the combustion of an adult at Pere-la-Chaise will be two hours.

Striking a Balance.

Under this heading the Christian Union has a fair hit at Robert Ingersoll as follows: We hear that the Egyptologists have exchanged a remarkable business correspondence between Pharaoh and Moses about the jewelry which his people borrowed and carried away. Bob says, "Honest, now, do you call that a square transaction?" The alleged correspondence was this like:

Mrs. Moses, Aaron & Co.:
GENTLEMEN:—You and your people obtained a loan of mine and my people of sundry gems, gold and bronze rings, nose and ear ornaments to the value of 500 shekels of silver, of which an itemized bill is enclosed. Please return the same, or remit the amount by certified check, and oblige.
Respectfully yours,
PHARAOH.

Ingersoll says he is the workman's friend, and yet he insists that Pharaoh was right in chiselling his workmen out of their wages.

The Sabbath Day.

Mayor Smith, of Philadelphia, has issued a proclamation reciting that complaints have been lodged by the Philadelphia Sabbath Association of the frequent violation of the act of 1794, which prohibits the performance of any worldly employment Sunday and provides for the punishment of offenders by a fine of \$4 or imprisonment for six days in the House of Correction. The Mayor quotes the statute, to which he invites the attention of citizens, and cautions all persons against the continuation of the violation complained of.

Sometimes the Chicago Tribune becomes very wicked, and publishes articles that sound very badly to a certain class of people. It says: "The potency of the mind cure has been shown down in Mason county, under the most adverse circumstances. A citizen who had scoffed at the idea, and held that the mind cure could only heal in the cases of people who had no mind, met a professor a couple of weeks ago, and with pretended seriousness, desired the mind cure people to work on his brother-in-law, who for years had been afflicted with a stiff leg. Treatment was commenced at once, and was continued, without the brother-in-law's knowledge, up to a few days ago, when the scoffer brought in his relative and showed the mind cure people that his relative had a wooden leg. He was preparing to laugh at them heartily, when his brother-in-law took him down a peg by assuring him that within the time mentioned the knot holes in his wooden leg had grown up, and were apparently as solid as any other portion, a dry rot that had set in had been arrested, and there were indications that the wood was preparing to bud out in the spring. The scoffer was confounded, and the mind cure people proportionately delighted. They will try it on a political stump next summer."

The Medium and Daybreak says: "There could not be a more fearful indictment brought against the Christian system, than the state of terror and doubt in which it places the soul on its exit from the world. The priesthood and their god wrest the soul from the hands of the merciful Creator, and dare to usurp sovereign control over it throughout eternity! Spiritualism at once destroys this demon fear, and gives faith and repose in the mercy, wisdom and goodness of the All-Father. With aged people the battle has to be fought to the last; but as the powers of earth fade away, the triumph of the spirit corresponds and asserts itself. From beside 'a mother's death-bed' we join with millions of grateful children of the Almighty, for the light that has been bestowed in this our day."

GENERAL ITEMS.

Jesse Shepard intends to pass the winter in Kansas City, where he may be addressed.

According to *Spiritualistic Blätter* there seems to be an astonishing scarcity of mediums in Germany.

J. Frank Baxter has been lecturing at Marblehead and Newburyport, Mass.; his lectures and tests excited great interest.

Dr. H. F. Merrill is engaged for Portland, Me., during the month of February. He can be addressed during that month, 245 York Street.

Mrs. J. W. Still has been lecturing lately at Pittsfield, N. Y. At the close of her lectures names and descriptions of spirits have been given.

Dr. Dean Clarke spoke in Brockton, Mass., Jan. 31st. He has been re-engaged at Haverhill for Feb. 6th and 13th. He desires engagements for March.

Dr. Frances B. Phillips, a practicing physician of Bloomington, Ill., sailed for Europe on the 3rd Inst. She leaves a good practice and goes to Germany for the purpose of perfecting herself in special branches of her profession.

Geo. A. Fuller will lecture in Newburyport, Mass., Feb. 7th; in East Dennis, Mass., Feb. 14th; and in Brockton, Mass., the evenings of Feb. 21st and 23rd. For engagements address him at 136 Candler Street, Boston.

Dr. J. F. Babcock of Bangor, Me., wishes to return thanks to those who have so kindly written to him, expressing themselves as gratified with his article, and says he would be glad to write each one in answer to many questions, but time forbids.

The Index says: "There is evidently a growing sentiment in Germany in favor of cremation. A petition for its introduction was recently laid before the Reichstag, containing 23,305 signatures. The petition was signed by 1,942 physicians, 1,046 lawyers and professors, 1,015 government officials, 849 schoolmasters, 10 Protestant clergymen, 3 rabbis, 361 women, and six thousand working men. The remaining names were those of merchants, manufacturers, tradesmen, and others."

J. A. Marvin of Lansing, writes as follows: "The party who travel as 'Harry Slade, the famous Spiritualist medium,' was advertised for the Opera House here last Sunday evening, January 24th. I promptly caused an item to be inserted in the daily paper here, stating that the said Slade was regarded by Spiritualists as a fraud, and that Harry Slade, the noted medium, was not in this section of country. The

The cotton crop of the South for 1885 will reach nearly 7,000,000 bales.

Mr. J. H. Brackett, in renewing his subscription, thoughtfully sends \$1.00 for the poor fund.

Three car loads of tinware and stove-pipe, made by the Indian children at the Carlisle (Pa.) school, were recently shipped to different Indian agencies in the West.

Great Britain has expended nearly \$90,000,000 in permanent fortifications of new type in the last twenty years. France has devoted nearly as much to the same object, while Germany, with a shorter coast line than Massachusetts, and having only six or seven important harbors to defend, has planted \$47,000,000 in her new system of coast defense since the close of the Franco-German war.

Mrs. Martha R. Lyman, wife of G. Lyman, Esq., of this city, died New Year's night, at ten o'clock at the residence of her son-in-law, J. F. Golding, No 63 Seelye avenue. The manner of her death was somewhat singular. New Year's day was quite a happy one. Mrs. Lyman had prepared a splendid dinner which all enjoyed. Mrs. Golding was taken with a sudden illness and Mr. Golding went for a physician. Mrs. Lyman requested her husband to also go in search of a physician, and then she went up stairs. When Mr. Lyman returned, he asked for his wife, and upon searching for her found her dead in a small closet. When the physician arrived, he pronounced her dead from a sudden stroke of paralysis of the heart. Mrs. Golding, daughter of Mrs. Lyman, who had been troubled with a nervous spasm, recovered in a short time, and said that she had seen her mother and a dead sister standing near her. She knew her mother must be dead. They informed her that such was the fact, and she relapsed into sleep once more. The vision of Mrs. Golding is pronounced by the physician a wonderful case of second sight.

The Spiritualists at Haverly's Theatre.

Last Sunday, the Society that meets at Haverly's Theatre, were entertained with an excellent lecture by its President, Mr. Randall.

He said that Spiritualism, in brief, is the conscious existence of the so-called dead, and a recognition of the various phases of mediumpship and phenomena that establish the fact of their power to watch over and hold communion with the living. Spiritualists had no organized system of propagandism—no proselyting missionaries urging or arguing unbelievers to accept any belief or theory connected with the various phenomena on which Spiritualism is based. They say to all candid inquirers: "Investigate, compare, and decide for yourself." Spiritualism affirms that the idea of the guardianship of angels is intuitive to the human family in its higher form of development. What use to the race could guardian angels be if they could not intelligently influence those over whom they were watching and in whose happiness they had an interest? Life and death ever suggest from whence, whither, and to what purpose we are endowed as individual entities and rendered conscious and to a great extent responsible beings. Spiritualists have the charts of two worlds—material and spiritual. They have evidence that each of these worlds is inhabited by human beings, whose interests are interblended by the natural ties of consanguinity.

One of these worlds is realized through the reasoning faculties; the other is known by the actual presence and communion of those who have passed through the change of death, with those who live in mortal form, as any other mortal experience. Spiritualists affirm that when death comes one is neither suddenly deprived of his virtues, increased in goodness, nor relieved of his vices; and that all the memory, social and moral qualities which one possesses in this life will be his in the world of spirits. Spiritualists do not assume the power nor have they the will to demonstrate all these things to others. They feel that all men and women will know and realize them some time.

Historically, there is scarcely any limit to the evidence that can be adduced in favor of the inter-communion of the so-called dead and the living. The Chinese, the Greeks, the Romans, and the Arabians have long cherished the faith that the inhabitants of the material and spiritual worlds meet. The Bible among Spiritualists is not regarded as having been written by God, but as the recorded history of tribes, nations and individual experiences. The speaker then quoted from the pages of the Old Testament—the evidence of a future after death, and cited phrases and passages in the writings and speeches of Rev. Henry Ward Beecher, Rev. Dr. Newman, Rev. De Witt Talmage and the poet Tennyson to prove that they were Spiritualists. Mr. Randall concluded his address.

"To believe in all these things constitutes a Spiritualist, and as the spiritual perceptions of humanity develop and fear and superstition are outgrown, the time will come when we shall think it no more a mystery to inquire after and communicate with our friends in the Spirit-world than it now is to hold intelligent conversation, and learn the circumstances of a dear friend in London or any other distant part of the world. Knowledge of the facts bearing in this direction is what constitutes Spiritualism. Those who accept them state them to others and live in harmony with them as Spiritualists."

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

Superstitions Opposition to the Rational Use of Sunday.

All Souls' Church, West Forty-eighth street, N. Y. Rev. R. Haber Newton, rector, was crowded Sunday, Jan. 24th, many of the congregation being among the prominent and wealthy citizens of New York. Mr. Newton's sermon was upon "The Superstition of the Sabbath." The Sabbath question, he said, is fairly up before our community. It has been in order ever since a certain saintly Sabbath breaker forced it upon the religious public of Judea eighteen centuries ago, and lost his life in the controversy. It is a question which, if it needs still the courageous liberalism of a Jesus against superstitions religion, needs also the courageous conservatism which He would have been the first to exemplify against superficial secularism. As said Theodore Parker, "I would not keep the Sunday like a fanatic; I would not like the fanatic to destroy it." In such a discussion as is now unavoidable we need the guidance of a clean-cut principle. Such a principle we find in the classic words of the saintly Sabbath breaker of Judea. The negative proposition of Jesus which will occupy us this morning is that man was not made for the Sabbath. Man is not created in order to get the Sabbath kept. The concealed fallacy of ecclesiasticism lies in the notion which Jesus thus brought forth into clear shape. Jesus was no jolly iconoclast taking delight in shocking the received opinions of his contemporaries. There must have been valid reasons for the fact which Luther and his strong common sense noted that Jesus set Himself to break the Sabbath deliberately and even ostentatiously, of a set purpose. Every institution of civilization is a means to an end, and that end is man's own life in health and happiness, in intelligence and virtue. In the name of humanity, whose interests were jeopardized; in the name of God, whose character was grossly caricatured, Jesus set Himself to break the Sabbath of ecclesiasticism.

SUPERSTITIONS OPPOSITION.

In our own city every effort rationally to use Sunday for the physical and mental improvement of the people is met still with the sincere and earnest but none the less superstitious opposition which similar efforts would have met with from the Scribes and Pharisees in the age of Jesus. When it is proposed to open our libraries or our museums on Sunday the churches which bear the name of the saintly Sabbath breaker of Judea interpose on behalf of that Jesus to perpetuate the very superstition which He left His life in combating. There is still need, for those who discern the significance of His example and who believe in the principle which He enunciated, to lift up a calm and earnest protest in His name against this lingering superstition.

F. H. STANLEY.

Fisher's Mouth-breathing Inhibitor can be obtained from the Prairie City Novelty Co., 69 Dearborn Street, Chicago. Write them for circulars or send \$2 for the article.

100 Doses One Dollar is inseparably connected with Hood's Saraparilla, and is true of no other medicine. A bottle of Hood's Saraparilla contains 100 doses, and will last a month, while others will average to last not over a week. Use only Hood's Saraparilla.

The stirring editorials, "Personality and Identity," "Evolution," "Is God a Person?" in last three issues of *Mental Science Magazine*, 161 La Salle Street, Chicago, are each in 16 pp. pamphlets. Single copies, 6 cts.; per dozen, 30 cts. The three, 12 cts. Address above.

contemplated their assassination or gave the Ford boys instructions to kill either of them. Oscar J. Graham, a tramp who fell from a Nickel-plate train on which he was stealing a ride, and had his feet cut off, sued the railroad company for \$50,000 damages and secured a verdict for \$2,000. He is not satisfied and will appeal. —The Shah of Persia, it is said, never dines alone.—S. S. Cox writes from Constantinople that he probably shall return to America in the spring.—Sarah Bernhardt is reported to have taken to fatty articles of diet to increase her weight.—Senator Beck and Senator Evarts are the names given to two recently discovered mines in Rye Patch, Nev.—Julian Hawthorne has written a play which he calls "Art and Passion." He is trying to have it produced in New York.—John Kelly is reported to have secretly written a volume of personal reminiscences of a political nature, which he will shortly publish.—A child born in Long Island City last Thursday has four hands.—A North Carolina justice has sued a young benedict for \$1,000 damages because he had to stand out in the cold to tie the marriage knot, and contracted pneumonia.

In the past few months confidence has been very much shaken in certain articles of domestic necessity by the constant criminalization and re-criminalization which has been carried on in the newspapers. The popular apprehension has been so great that we are informed many letters requesting them to furnish a pure and trustworthy article, have been sent to Messrs. H. W. Warner & Co., the famous SAFE remedies men of Rochester, N. Y. Though they were not able themselves to spare the time to give such a project, Mr. Warner always moved by the claims of humanity, himself organized a company, who have begun the manufacture of a dry, hop, vegetable Safe Yeast, in obedience to this strong public demand. We call attention to their advertisement elsewhere, and beg to congratulate the public upon the fact that a name that is linked with so much that is excellent and trustworthy, will be associated hereafter with an article of domestic necessity, of universal use, and whose purity and healthfulness will be guaranteed by its name and makers. If unscrupulous and designing men put injurious articles of necessity upon the market and ruin the stomachs and lives of the people, how great should be the indignation. Guard yourselves therefore against any such possibility, by using only Warner's SAFE Yeast.

PEKIN, III., December 31, 1885.

I have for six years suffered with dry and parched mouth and throat during sleep, frequent colds and coughs, sore throat with swelling of the glands of the neck. Since using Fisher's Mouth-breathing Inhibitor I am entirely exempt from these uncomfortable conditions. I am now able to see clearly that mouth-breathing was the sole cause of these afflictions. The inhibitor is so "easy-to-use," and does its work so well, that to me it is indispensable. I heartily recommend it to all similarly afflicted.

F. H. STANLEY.

Fisher's Mouth-breathing Inhibitor can be obtained from the Prairie City Novelty Co., 69 Dearborn Street, Chicago. Write them for circulars or send \$2 for the article.

100 Doses One Dollar is inseparably connected with Hood's Saraparilla, and is true of no other medicine. A bottle of Hood's Saraparilla contains 100 doses, and will last a month, while others will average to last not over a week. Use only Hood's Saraparilla.

The stirring editorials, "Personality and Identity," "Evolution," "Is God a Person?" in last three issues of *Mental Science Magazine*, 161 La Salle Street, Chicago, are each in 16 pp. pamphlets. Single copies, 6 cts.; per dozen, 30 cts. The three, 12 cts. Address above.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

ITS USE IN LUNG TROUBLES.

Dr. HIRAM CALORETTO, of Jacksonville, Fla., says: "I have for the last ten months prescribed your Emulsion, to patients suffering from lung trouble, and they seem to be greatly benefited by its use."

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—*St. Louis Presbyterian*, June 19, 1885.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either Hale's Honey of Horehound and Tar, 25c., 50c. and \$1.

Glen's Sulphur Soap heals and beautifies. German's Remover kills Corns, Bunions, &c. Hill's Hair and Whisker Oint—Black & Brown, &c. Pike's Toothache Drop cure in 1 minute, &c.

Business Notices.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Address funeral. Telegraphic address, Ceylon, N. H. 6. Address Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Mr. CHARLES DAHAWN will lecture at the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 23rd to April 4th. Mr. Dahawn would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 4143 West 23rd St., New York City.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 10 A.M. in Hovey Hall. The meetings will consist of a lecture, test, short address, and singing.

DR. J. H. RANDALL, President.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 415 Adelphi St., Boston, Mass. Services, 11 A.M. and 7 P.M. Mediums' Meeting, 8 P.M. Ladies' Aid Society meets every Thursday, 8 to 10 P.M.

John Jeffrey, President; B. H. Nichols, Vice-President; Miss Louisa Board, Secretary; A. G. Kipp, Treasurer.

For further information, address Mr. A. L. Lovell, of Lawrence, Kansas.

FRANK W. JONES, Conductor.

THE RISING SUN STOVE POLISH

For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapness. Unparalleled.

MORSE BROS., Proprietors, Canton, Mass.

20 Receipts for Home use, Church, Fair, &c. Margery Dow's Home Remedy. LUCY W. BOSSWICK, Auburn, N. Y. Price 25 cts. Special rates for Ch. 75.

CANDY

will cure Membranous Croup. The proprietor of this medicine has used it in the private practice for the last 15 years, and in every case of any kind of Croup he need only give it to the patient, and it cures him.

It is a safe, simple, and inexpensive medicine.

Sample with directions

sent free by mail. Price 25 cts. Postage 5 cts.

L. A. BALDWIN, M. D., Jamaica, N. Y.

Specimens of the medicine sent free.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

The Old Songs.

When I list to the songs that I used to hear
In the days of the long ago,
My heart is filled with memories sweet,
And my eyes with tears o'erflow;
For it carries me back to my childhood days,
And the friends I loved of yore,
Till in fancy I almost think I hear
Their voices sweet once more.

The cradle song that my mother sung,
My heart will ne'er forget;
Though many a year has come and gone
Its music is with me yet;
And oft when the shadows of evening fall,
In the twilight calm and still,
Come floating back those strains to me,
Till all my pulses thrill!

I am dreaming to-night of a blue eyed child,
With ringlets of sunny hair,
Whose tender feet so long ago
Went up the golden stair,
And I close my eyes and hush my heart,
For again I feel the spell,
Of the music that her sweet lips sung,
The songs that I loved so well!

When the toilsome journey of life is o'er
And I stand by the rolling tide,
I know I shall meet the loved ones all,
Who have passed to the other side;
And I hope they will sing for my welcome home,
My fainting soul to cheer,
The music sweet of the dear old songs,
The songs that I used to hear.

MRS. JULIA M. CARPENTER.

Organization of a Society in San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal:

On Sunday morning, Jan. 17th, Mrs. E. L. Watson opened the discussion upon the organization of a spiritual society by saying that the time had come when we should be united in closer bonds of fraternity. "We need a spiritual home and a definite aim," said she, "and in our meetings each one should have a voice. An organization is necessary as a basis for practical work so that in time we may have a place of our own, which will be open every day for the instruction of old and young upon a scientific as well as religious and philosophical subjects. We can all unite upon a few broad principles; and from this little nucleus great developments may come forth."

M. B. Dodge, our business manager, said that he favored organization, not to get rid of his own part of the work, but to give every one a chance to come forward and be one of us. All should help, but in any case he would continue to work as usual for these meetings.

H. Woods, chairman of the executive committee, said that some had understood from his remarks last Sunday that a crisis had arisen, and that a society was necessary to continue this work. "This is a mistake," said he. "There is no crisis. These meetings have been a great success, and, organization or no organization, they will go on. We have raised our flag to the mast. (Applause.) When these meetings were inaugurated, I was in Boston, and I telegraphed to Dr. Morton to make them a success at any cost. I am proud of the success which his able management has achieved; and I thank him and his worthy successor, Mr. Dodge, for their zealous devotion to this good work. When Spiritualists become so indifferent to the cause that this enterprise shall fail, I will want to have no more to do with Spiritualism. I will take my books and go to some other country. But that time will never come. I am not captious concerning organization, and if the time has not come for it, I am willing to wait. But I think that we need a nucleus to develop more fraternal feeling. Organization means simply a constitution and a declaration of principles, not a creed that will fetter our minds. By uniting, our efforts will be more effectual. Even as it is, I believe that Mrs. Watson's lectures have more influence than the combined pulpits of the State. We wish to reach the ever-increasing multitude who are outside of the churches; and by and by we will become a power."

J. M. Mathews was in favor of uniting with the First Spiritual Union, an old society, whose constitution and by-laws have been lately revised and rendered nearly perfect, as he thinks, and many of whose members have been steady supporters of the Temple meetings. He would vote for organization, and let the manner be decided later.

Mrs. Watson said that some Spiritualists feared that their individuality would be sacrificed by organizing, she would read the few broad principles upon which had been founded the First Spiritual Association of Philadelphia, the oldest and one of the most successful in the United States. After reading them she said: "These principles are as broad as the universe, and I do not believe that Spiritualists are so full of the *apo* that they can not unite upon them, for they give ample space to all minds for expansion."

J. J. Owen, editor of the *Golden Gate*, said that the adage "In union there is strength" applies to spiritual work as well as to other kinds. Nothing can be done without a nucleus. There is great cohesive power in property, several gentlemen present, whose heads are silvered with age and who will soon pass beyond the veil, desire to do more for the cause, but as we are not organized, we can not receive their bequests. Several organizations are needed to suit the different grades of minds. You are taking the right step; and this movement shall receive the hearty and continuous support of the *Golden Gate*.

Capt. J. A. Aldrich said that he had serious doubts concerning organization, because he had seen various societies led off from the right way and then die. Still he would vote for organization.

Mrs. Bean, of Merced, Cal. (late of Providence, R. I.) said that from very small beginnings the Spiritualists of Providence had become a power by organizing. A number of persons from Brown University attended their meeting. Several clergymen requested them to hold weekly meetings, so that they might attend; and now five ministers are in their congregation, although they had not an eloquent speaker like Mr. Watson. With our superior advantages in San Francisco, there need be no doubt of our success.

Dr. Albert Morton said that he believed that all that was necessary for a basis of union was contained in these words: "I believe in a present and future state of progressive existence." The self-seeking of officious individuals had been the cause of the failure of most societies. The Spiritualists of San Francisco are sufficiently numerous to hold the balance of power politically, if united, but now they have less influence than the Salvation Army.

A. Baker said that he is a favored organization, but he declined to make a speech.

A vote was then taken, and the meeting decided unanimously in favor of organization. On motion, the Executive Committee was ordered to present a plan for organizing, also a name, next Sunday. The meeting was very harmonious; and all the indications point to success.

JOHN B. CUMMING.

OLD CORNELL.
The Ingersollians Object to the Endowment of a Chair of Ethics and Philosophy.

The Society of Ethical Culture, at the head of which is Felix Adler, and to which belong many notable agnostics; the Liberal League, which embraces Col. Ingersoll and his New York following; and the Nineteenth Century Club, the association of Liberals, promoted by Ourland Palmer, are united in a forthcoming appeal to the Legislature of New York to prevent the establishment of a Chair of Ethics and Philosophy in Cornell University. Mr. H. W. Sage gave an endowment for such a branch of instruction there, and in doing so he specified that the tuition should be "from a definitely Christian standpoint." Prof. Schurman has been engaged to come from Dalhousie College to occupy this new chair. Cornell was founded by means of a State donation of public lands, and, although private benefactions have in the aggregate equalled State aid, it is held that no religious bent can lawfully be given to the methods of instruction without invalidating the charter. The anti-Christian movement by the three societies named aims to prohibit the proposed

Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal:

The prayer offered through the organism of Mrs. Lull on the morning of January 17th, was exceptionally good as a fervent appeal to the All-Father and his ministering angels for guidance and help in our life duties here and now. The subject selected by Mrs. Lull's controls was the incident occurring the night before the crucifixion of Jesus, when he had asked his disciples to watch and pray while he went into the garden of Gethsemane, and when he found them all fast asleep on his return. The speaker said: "This story had come down to us through 1800 years, and it is still fresh in the minds of his followers of to-day. With his clairvoyant vision and spiritual insight Jesus could see that the future was very dark to his followers, and bedged in with trials and persecution. In your age and in your time the feelings of spiritual communion have become dear to many, and in such age gifted men have reached out towards the invisible to know more of the life that is to be. The life and works of the Nazarene was typical of a new era in religious thought of a new system of ethics and philosophy. In his life and teachings he reached out to the unseen, and was in communion with God and his ministering angels, and that new truth touched the poor and lowly as well as the educated and intelligent. It is not necessary for us to come from the Spirit-world, and tell you of the many obstacles that we have to meet to reach and communicate with mortals. The Nazarene devoted the years of his life with a singleness of purpose to do the will of the Father as it came to his clear vision and intuition, and this thought that we bring you to-day is that you also be faithful in the work and earnest in every duty in life."

Spiritualism must be sustained by co-operation of individuals on-earth. The Spirit-world alone cannot accomplish the results desired. There must be a unity of purpose and a combination of the higher powers and forces with the lower. It behoves us as Spiritualists to show to the world outside that you have a power for good, and a strength of purpose in harmony with this great truth. The vacant chairs in your church should all be filled, and you should be a strong and united co-operative organization, and all hearts should glow with a brotherly and sisterly love. Spiritualism in the past and present history of the cause has had enough of impediments, and it would have long since passed away if it had not been for the strength and support given to it from the spirit side of life. You need to be baptized with a new zeal and earnestness; with a union of heads and forces that can be felt by the churches, by the agnostic and materialist. When you prove by your own lives that Spiritualism is worthy of acceptance by the masses, then it will be gladly received. This great truth—we want to see move faster; we want every man and woman to feel that they have a personal responsibility in the matter. In the churches many believers will hear the creeds and dogmas of their faith expounded on Sunday, and on Monday hold circles in their homes, and gladly receive messages from the Spirit-world. If you would reach these people you must be earnest and faithful in your work. Let this truth in the future be a part of your life. With heart and soul watch and pray. We would urge you not to let its pure banner trail in the dust. You who are active and earnest will be criticised and found fault with, but do not falter, nor weary in well doing.

"You remember the story told in the ancient history of Sparta when an ambassador came to the court of its king, and after the usual courtesies asked of the king: 'Where are your walls of defence and protection?' The reply of the king was, 'Come again to-morrow and I will show you.' When the morrow came, he had his army, many thousand strong, in battle array, and pointing to their serrated ranks, he said, 'There are our walls of defence. Every man is a brick in those walls that surround my kingdom.' So let it be said of you; each one a brick solid as adamant, in the defence of this faith. The heart of humanity is beating and watching to see the outcome of Spiritualism. March on, the field of battle is before you; march on in compact and serried ranks. You know the blessings of Spiritualism. You have received its truths; loving messages have come to your souls. Do not we beseech you, let it pass from you as an idle dream. Let its beneficial power permeate your lives, lifting you up to higher and nobler attainments. This applies to all spiritual societies everywhere."

"In this work you will receive a baptism that will brighten all your thoughts; give a new joy to every duty and make your earth-life happy and glorious. Every thought and act of your lives are far reaching in their effect and power. May you profit by our words of admonition."

Our conference meeting was well attended by a very intelligent class of men and women, who listened with deep interest to the discussions. Mrs. Emily J. Pike, M. D., was the first speaker and addressed as a keynote to her remarks. "Are you a Spiritualist?" She found a wide difference among people as to what constituted a Spiritualist. She said that during the week she had met in the city of New York, a gentleman prominent in the movement, and she asked the same question to him, and he said: "Certainly." She further inquired if he believed that his sainted mother was cognizant of his thoughts and actions, and he replied in the affirmative. Her reply to him was: "If you believe in her presence and in the philosophy of Spiritualism, how can you continue the habit of intemperance?" The man was silent. In her judgment he had failed to comprehend what it is to be a Spiritualist, in the highest sense of the term. Spiritualism in its full scope means a healthy physical body and a pure life, with aspirations for good and holy influences to strengthen and aid men and women to live rightly here. In right living, in pure and noble thoughts and a desire to aid and help the sinful and erring ones here, were the first steps to a true spiritual faith.

Mrs. Edith E. Reynolds, of New York City, was the next speaker, and followed in the same line of thought. She said it was only one year ago that she first felt the presence of spiritual beings through her own organism, and during the year she had passed through trials, but had also received many blessings. She said that she had never received much from other mediums and deprecated the idea of people ever seeking for some new sign or wonder, and urged all present to seek for spiritual light and truth.

Mr. W. C. Bowen said that the past week had been one of prayer among the orthodox churches, that God might revive his work in our city. He said that in his judgment it was man's work—priestcraft! He said the burden of all their sermons and prayers was "to prepare for death." In his opinion it was the fear of death and the judgment to come that held the orthodox in bonds stronger than steel. Spiritualism taught us to live right here; to be true and good in this life. Orthodoxy teaches that God loves his children when they were here to this life, but when the Angel of Death touched a human soul then this loving Father was changed into a bitter enemy, angry and vengeful. Spiritualism taught that God's love was greater in the life beyond than here. He said personally that he did not know anything about God, but the best preparation for the life to come was to live in accordance with the teachings of the lady mediums who had preceded him. He warned those present that all the churches hated Spiritualism intensely and that they must expect this, for Spiritualism was a death blow to hell and damnation and an angry vengeful God. He was glad for scientific evidences of a future life, and Spiritualism with its phenomena was the only faith that could demonstrate this beyond question.

Our developing circle was largely attended, Mrs. Pike, Mrs. Lewis and Mrs. Reynolds taking part. All were influenced, and many tests and messages were given. Quite a number were influenced in various ways, and a quiet and harmonious influence comes all through the session.

S. R. NICHOLS.
Brooklyn, N. Y., Jan. 18, 1886.

The *Technicks Stefensteiner* describes the Chilean tallow tree, a plant which is said to be increasing in commercial importance, on account of the scarcity of those animal fats which are now so largely used in making artificial butter. The fat of the tallow tree is found in thick layers in its fruit which grows abundantly and is easily gathered. The substance is of a yellowish color and highly aromatic; it burns quite well in its natural condition. It is gathered in the summer and fall. Placed in hot water, the fat comes to the surface, and is then removed and run into bamboo molds. The product is green in color, and melts at 40° Fahrenheit.

P. S. Blackshear writes: I think the JOURNAL is a model paper of its kind, and an honor to the cause of rational thought. It is a representative of the best thought of the age, and has done more to rationalize and enlighten people on the subject of Spiritualism than any other periodical.

The Genuine Mediumship of the Late Chas. H. Foster.

To the Editor of the Religio-Philosophical Journal:

The prayer offered through the organism of Mrs. Lull on the morning of January 17th, was exceptionally good as a fervent appeal to the All-Father and his ministering angels for guidance and help in our life duties here and now. The subject selected by Mrs. Lull's controls was the incident occurring the night before the crucifixion of Jesus, when he had asked his disciples to watch and pray while he went into the garden of Gethsemane, and when he found them all fast asleep on his return. The speaker said: "This story had come down to us through 1800 years, and it is still fresh in the minds of his followers of to-day. With his clairvoyant vision and spiritual insight Jesus could see that the future was very dark to his followers, and bedged in with trials and persecution. In your age and in your time the feelings of spiritual communion have become dear to many, and in such age gifted men have reached out towards the invisible to know more of the life that is to be. The life and works of the Nazarene was typical of a new era in religious thought of a new system of ethics and philosophy. In his life and teachings he reached out to the unseen, and was in communion with God and his ministering angels, and that new truth touched the poor and lowly as well as the educated and intelligent. It is not necessary for us to come from the Spirit-world, and tell you of the many obstacles that we have to meet to reach and communicate with mortals. The Nazarene devoted the years of his life with a singleness of purpose to do the will of the Father as it came to his clear vision and intuition, and this thought that we bring you to-day is that you also be faithful in the work and earnest in every duty in life."

It was early in the 70's that Mrs. Stout, the wife of Dr. Joseph Stout of Ottawa, Ill., came to New York a stranger on a visit to my wife. She had never seen any medium of distinction, and that she should, I took her to see Foster. By my direction, before going she wrote the names of various deceased, and some living persons on separate slips of paper. Each slip was then folded separately, lengthwise, in several folds, making each name imperceptible to sight. These slips were now put into an envelope. Foster, after going, showed me the names of various deceased, and some living persons on separate slips of paper.

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

Foster said: "It is a poem of mine."

Foster was asked if he could tell me who was the author of the poem "The Clouds."

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY
ARTS AND SCIENCES, LITERATURE
DEVOTED TO
ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXIX.

CHICAGO, FEBRUARY 13, 1886.

No. 25

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE—Libogen, the Spirit of Ujae Island. A Case of "Projection of the Double."
- SECOND PAGE—Heaven—What is it and Where Located? Sunday Papers. Mediumism and its Import, Past and Present. Mixed Inspirations. Universalism. Prof. Davis on "Evolution."
- THIRD PAGE—Woman and the Household. Partial List of Magazines for February. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE—Universalism—What it has Done and Can Do. Remarkable Physical Phenomenon in a Sick Child. Recognition, but no Return. Off to California. Restoration to Health Under Peculiar Circumstances. General Items.
- FIFTH PAGE—Report of Interview with Dr. Henry Slade. A Vigorous Defense of Charles H. Foster. General News. Miscellaneous Advertisements.
- SIXTH PAGE—The Hand Unseen. The Moon and its "Shine." Servants—How Should they be Treated? Letter from Thomas Harding. Can God Forgive Sin? Do Fowls Know Our Thought? The Cause in San Francisco Haymarket and vicinity. President Eliot's Essay. Washi Yerushah. The Metaphysician. Personal Recognition in the Spirit-World. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE—Perpetual. Just as It Is! as Painted. Miscellaneous Advertisements.
- EIGHTH PAGE—"Stir Them Up!" The Faith Cure. Was it a Prankster? A Pica for Common sense. Miscellaneous Advertisements.

Libogen, the Spirit of Ujae Island.

[We publish this article, thinking it will be of especial interest, owing to the fact that it is from a publication having no spiritualistic bias, and which is rather careful as to what it publishes.]—ED. JOURNAL.

We are assured by the writer of the following remarkable story that it is strictly true in all its details. Our readers in Yarmouth, Maine, will recognize the author by his initials. He was first officer of the large Bath-built ship, Rainier, which was wrecked on Ujae Reef, in the North Pacific Ocean, Jan. 2, 1884. The crew was rescued as related below by the U. S. Ship Essex, April 13, 1884. The second mate had been sent out with the long boat, and was picked up by an English bark, one of the crew having died of exhaustion, and the rest being taken to China. Capt. Morrison had built a schooner and sailed with thirteen men for assistance, leaving the writer of this sketch among the savages, with his wife who was very sick, and with eight men. The natives, after taking all they could get from the shipwrecked crew, began to show signs of hostility. Accordingly our correspondent made preparation to leave the island in the two quarter boats, intending to steer for China, 3,000 miles distant. We now take up his narrative.—EDS. TRANSCRIPT.

I was seated in our little hut conversing with Mrs. S., and smoking a pipe of oakum, when Norma, one of the king's wives, came to the door and in Kanacka with a little pigeon English, which Mrs. H. had taught her, informed me that Libogen had come to the island and wanted to talk to me, so the king had sent for us to come to his house. Previous to this the king had often spoken of Libogen, and at one time had said "White Kanacka belong Libogen," and when asked what he meant said: "So long time Libogen speak king—One night king take canoe—go down reef—find two big canoe—all bloke—plenty white Kanacka—s'pose king no good to white Kanacka—bum-by man-o'-war come and Bum-Bum king—So he go down to reef one morning and see two big canoe all bloke—he get white Kanacka—so white Kanacka belong to Libogen." So to Libogen we must owe the assistance which we received from the natives in landing through the surf, as no land could be seen from the ship, and what had brought them down the lagoon at so early an hour was a mystery to us all.

On further inquiry I found that all their movements on any journey by canoe were governed by a spirit, called Libogen, of some one who had died in the house in which we lived (formerly the king's palace), whether a woman or child I could not find out; but some human being whom they all worshipped, and whose spirit still came at times to visit the king and his family. They were the only ones who could converse with the spirit, so they said. The body had been buried on a small island some twenty miles down the lagoon, and no native was allowed to land there except the king and his family. After the king had given me this information, I told him to tell me when Libogen came again as I would like to talk with her; but not being a believer in Spiritualism thought no more about it until the king sent for me.

I was somewhat awe-struck at the king's request, and more so was Mrs. H.; but grasping my arm with a nervous grip we proceeded to the king's hut, a rural cottage, the frame-work of small saplings covered with leaves from the Pandanus tree. We found the third officer, and the seven men gathered outside the door, also many of the Kanackas listening with sober, long drawn faces to the wonderful, mysterious talking of an invisible spirit. The king beckoned for us to enter and be seated by him in the center of the house. We were surrounded by all the other

members of his family, who took but little notice of our arrival, so interested were they in the spirit's manifestations. The king continued talking with the spirit for some time, and could be distinctly heard first in one part of the house then quickly changing to the opposite side, now over head, again alongside of me, and with my slight knowledge of the language I could distinctly distinguish some of the words spoken. The voice sounded or spoke in the form of a whistle, and was fully as wonderful as it was mysterious.

After a while the king said: "Libogen, speak to mate." So I gave the king to understand that I wanted to know what had become of the long boat and the schooner with their crews and were we ever to be rescued from this lonely island.

The king commenced talking again asking my questions, and the spirit informed him that the second mate had been picked up near an island called "Poinette," an island which they had never known existed and where the long boat's crew was rescued and the Captain had arrived in the schooner at "Jaluit;" but he was sick and could not come; that all the schooners were away; but the Captain was all right and in one week a schooner would come to the island and that the Captain would send one as soon as one could be got ready. But in two weeks a big schooner would come and we would be rescued; and said that the spirit of the steward, who had died and was buried on Ujae, was with her. The conversation lasted some time and when it was finished I was told to say, "Good-night, Libogen," which I did and was answered "Good-night, mate," in as plain English as I could speak myself. Mrs. H. was also told to do the same, and was plainly answered "Good-night, Emma." Such wonderful and important information was more than my brain could conceive to be true, and each day of the following week seemed a life-time, and not the short period of twenty-four hours.

Slowly the days passed until Saturday night and we all commenced to await anxiously the coming morrow with wavering faith. During the evening the king came to our hut as was his custom every evening to get a few whiffs of my pipe of oakum, as the tobacco had all gone many weeks before, and a smoke of oakum or dried leaves was a luxury. I yet had a little tea which had been wet in salt water and dried, which I was saving to give the king to smoke in payment for some cocoanuts and bread-fruit when we were hungry. The king seated himself on the door and I filled the pipe with oakum and gave it to him. After smoking a few moments he said, "Libogen speak—to-morrow schooner come," to which I replied "Libogen too much lie." "No, no, no," said the king. "To-morrow come ship and schooner no come, Libogen lie. Libogen no lie—always speak true."

It must be remembered that all kinds of crafts were schooners to them since having seen our schooner built and sail away. No doubt it was the largest vessel many of them had seen, though the king, who was an old man, may have seen larger ones and, from what I could learn, had at one time seen a man-of-war, and seen them fire their big guns, as the mention of man-of-war caused him great uneasiness and often times he would say "s'pose king good, man-o'-war no bum bum king?" To which I would reply, "s'pose king good, and give white Kanacka plenty kai kai (food) man-o'-war no bum bum king," and with this he would go away satisfied and invariably sent us some cocoanuts. Sunday morning came at last and found ten eager watchers for some signs of deliverance from our island prison. The hours dragged slowly by and the sun was nearing the western horizon and anxious eyes had grown dim when a shout was heard coming from one man and another the whole length of the island. The king, who was standing by me, cried, "schooner come; Libogen no lie."

Libogen was aroused. The shouting was indescribable, the natives running this way and that in apparent confusion. So quickly grasping my glass I started for the other end of the island off which the sail had been seen, and with long strides, followed by the rest of the crew, soon reached a point from which a sail could be dimly seen bearing down toward the island.

With my glasses I could distinguish a curiously built craft, with a large, strangely-shaped, three-cornered sail, and on its near approach could see many naked savages with which the vessel was swarming. I immediately made up my mind that our deliverance was near at hand—or life but not bondage; so I determined to return to my hut and arm the crew with the rifles which we had, and hold out for our lives as long as possible. But my fears were quickly dispelled by the king, who said "Never mind, Kanacka no hurt mate," so I returned to my house to inform the anxiously waiting Mrs. H. that our deliverance had not yet come.

The following Sunday was set by Libogen, the spirit, that the second mate should come in a schooner to rescue us. The following week dragged slowly by, and the weather which had been fine and pleasant with a strong breeze, we living on the windward side of the island, now became hot and disagreeable, and the rain came down in torrents, it being the change of the monsoons, and the mosquitoes came in swarms seemingly bent on eating us up, and as we had no shoes we were obliged to hang our feet out of the door to keep the mosquitoes away, and fan the rest of our person to be able to live in peace.

Our misery was nearly complete and if deliverance came not on the morrow hope was akin to despair. During the evening Mrs. H. was

wrapping a morning gown with a piece of bed-ticking till it resembled Jacob's coat of many colors. The third officer and myself were enjoying the luxury of a smoke of tea prognosticating what the morrow might bring forth, when suddenly Mrs. H. sprang up and cried "I hear a gun," and in a few moments a native came running to me saying "schooner come and Bum Bum." But hearing no more I concluded it was all imagination, so lay down to sleep to wait for the coming morn. It came, and with it came a drizzling rain and hot sultry weather, and the prospect seemed gloomy even though assistance might be near, for a dense fog surrounded the island, so thick that the reef could not be seen and only a cable's distance away.

No cocoanuts had been brought to be the previous day, for the natives, like ourselves, remained under cover out of the rain, and the trees being so high it was impossible for us to climb them to get any, so we had nothing to eat. Towards 8 A. M. the fog lifted a little and I was seated by the door looking out on the dreary waste of water when—boom—the sound of a big gun came across the water and the whole island was astir. I had previously appointed to each man a station, so that we had a system of communication from all points of the island which was about a mile long and one-fourth of a mile wide. I immediately sent some men out with orders to report anything that might be seen, as the gun must have been from either a ship in distress or else assistance was near.

Hardly had the men started when another boom came rolling along and apparently not far distant, and soon after the shout came from one man to another until it reached our little hut, that gladly welcome, a thousand times welcome shout which pen fails to describe. "Sail! O! Sail, O!" and soon after came two of the men who reported a large vessel off the south-east end of the island with fore and aft canvas set—apparently

passing by.

There was no time to be lost if such be a fact, and the natives, who were fast gathering, helped us to launch the quarter boat, and in a short time four men were pulling us rapidly down the lagoon.

We were obliged to pull some distance down the reef before a safe crossing could be found, as the surf was so high and dashed with such force against the coral reef. As soon as a safe crossing could be seen, we headed for the reef; all hands jumped into the water and pulled the boat over the reef, ready to launch through the breakers directly a chance was offered. It soon came, and with a loud shout, the boat was shoved into the surf and all having jumped in and grasped the oars, a few bold strokes brought us clear of the breakers, and we pulled for a large vessel which came to view around the point, some three miles away. We soon could discern that the vessel was under steam and all sail had been taken in.

The stars and stripes were floating at the peak and, on near approach, the first face I could distinguish among the many that swarmed the side was our old second mate, H. W. Dronne, whom we had long since mourned as dead, but by whose utmost endeavor, under painful circumstances, we were rescued from our island prison.

Hardly had the boat reached the side of the unknown ship, when an officer shouted from the bridge, "Is Mrs. H. alive and well?" "Yes," was the answer, "but the Captain has sailed away in a schooner that we built a month ago, and no news of him as yet. One man, the steward, we have buried and there are ten of us now on the island." "Come alongside," was the reply; and as the boat gilded alongside, a rope was thrown which was made fast to the boat, and grasping hold of a ladder which had been hung over the side, I leaped from the bobbing boat and quickly reached the deck where stood Commander McCormick, who grasped my hand and said, "Welcome on board of the American Man-of-war 'Essex,' sent by the United States government to rescue the crew of the American ship 'Rainier.'

Imagine, if you can, a prisoner on an island for four long dreary months, with long shaggy hair and beard, clad only in a pair of canvas pants that had once been white, a calico shirt that had no sleeves, and barefooted, and yet I was conducted to the cabin and warmly welcomed by all the officers of the "Essex"—welcomed by warm hearts that could tell you of a lawyer residing in St. Paul, one of the most eloquent and brilliant of his profession, who was going to wreck as fast as excesses could carry a high strung man to ruin, who was stopped in his downward course by an angel warning. Not one drop of intoxicating liquor—not one profane word has been suffered to pass his lips since, and now if in Fargo, he could quietly sit in his room and say what he believes to be true.

SPIRIT GUIDES:

Say to my wife in St. Paul that I want her to know so and so, and she would be compelled to leave whatever work she was doing and take a pencil and write the words uttered. Your community would be surprised were his name used, so well is he known. There are truths in Spiritualism on which Christianity is based, and when they are recognized the Christian no longer need hold to a blind faith. He will know that well doing will bring peace and contentment—a sense of perfect rest. That evil will bring unrest, remorse—punishment. He will know that no sin in thought, word or deed can be hid from the Creator. He will perhaps doubt the theory that Christ died to save sinners, but can readily accept the view that through the death and resurrection of Christ, immortality was proven, and can understand why through calling upon his holy name, why through seeking to live like him we may become like him—charitable like him, forgiving like him, earnest like him to do good.

and sailed with the Captain in the schooner. The within facts are true ones, and I leave the reader to judge if the spirit of the departed Libogen spoke truly or not.—Q. J. H. in *Portland Transcript*.

THE SPIRIT LAND.

Spiritualism Discussed by a Firm Believer in Guardianship by the Disembodied.

[Fargo, Dakota, Republic.]

In speaking of the Storey will case, you refer to the fact that Mr. Storey, having investigated the subject of Spiritualism, after denouncing it, became an ardent Spiritualist. A few years ago a college professor, well known throughout the West, became much wrought up over the subject of Spiritualism and determined to prepare a lecture proving its falsity. After spending some days at his work, he began to realize how little he knew of the subject and cast about for light. He made a trip from western Minnesota to Chicago with a view to coming in contact with the mediums of that city, confident that he could confound the most noted of them. His whole soul was in his mission, and his purpose was to do humanity a justice. In an omnibus, on the way to a hotel, he inquired of a gentleman by his side concerning mediums, and was referred to Mrs. O. A. Bishop. He immediately left the omnibus, took a cab and drove rapidly to her residence lest he should fall into some prepared snare. The medium went into a trance, and while in that state told him who he was, from whence he came and the purpose of his visit, and gave him

SIXTY-NINE DISTINCT TESTS,

either one of which would have caused him to wonder. Like the woman at the well he went away and said, "I have found one who has told me all I ever knew." The Christian professor from that day became a Spiritualist.

Like Paul he was converted through the flood of light that was thrown upon him when on his way to prepare to persecute. I, too, started out on such a mission. I met the medium and spent an hour telling her of myself and followed with several other visits all with the same object in view—to discover as to her character and power and to "stuff" her, expecting that when she finally went into a trance she would rehash the main features of what I had told her and tell me to beware of a black-eyed woman having a thin face and brown hair, and that I had an enemy in a heavy man of sandy complexion, etc. She commenced, instead, at the place where I was born and described incidents of my childhood; the countries I have visited; repeated words used by myself at the supposed deathbed of a child, years before, and said from that hour he commenced to get well. She told me of my secret sins, of my secret ambitions, described countries I afterwards visited, even to the color of the box car I would ride in, but did not refer to one word, or one incident I had used in my efforts to stuff her. Unlike the professor I did not surrender and become a Spiritualist, but I found

A NEW LINE OF THOUGHT

open to me, and by following it I found one of the widest fields for investigation that God has given to man, I discovered the subject to be a very dangerous one to meddle with because the truths that may be found are so bright that no man can stand up under them. I have seen the hand writing upon the wall as Belshazzar saw it; I have heard, as those with Jesus heard, a voice from heaven saying, "This is my beloved son in whom I am well pleased." I have seen an uneducated woman write in language wholly unknown to her when in her normal state; have heard her carry on conversation in French, German and Spanish with different persons when not knowing a word of those languages; unable to strike a single note with intelligence on a piano, I have heard her play for hours the most charming and most difficult pieces, I have heard pleadings for a pure life and upright conduct from "over there" with reasons given that would command themselves to the purest and best. I

could tell you of a lawyer residing in St. Paul, one of the most eloquent and brilliant of his profession, who was going to wreck as fast as excesses could carry a high strung man to ruin, who was stopped in his downward course by an angel warning. Not one drop of intoxicating liquor—not one profane word has been suffered to pass his lips since, and now if in Fargo, he could quietly sit in his room and say what he believes to be true.

SPIRIT GUIDES:

Say to my wife in St. Paul that I want her to know so and so, and she would be compelled to leave whatever work she was doing and take a pencil and write the words uttered.

Your community would be surprised were his name used, so well is he known. There are truths in Spiritualism on which Christianity is based, and when they are recognized the Christian no longer need hold to a blind faith.

He will know that well doing will bring peace and contentment—a sense of perfect rest. That evil will bring unrest, remorse—punishment. He will know that no sin in thought, word or deed can be hid from the Creator.

He will perhaps doubt the theory that Christ died to save sinners, but can readily accept the view that through the death and resurrection of Christ, immortality was proven, and can understand why through calling upon his holy name, why through seeking to live like him we may become like him—charitable like him, forgiving like him, earnest like him to do good.

He will learn that where evil influences congregate, and if of a suspicious nature he will learn to avoid evil associations as he would avoid pestilence. He will learn, not in theory, but will come to know that "where the wisdom and resources of man fail there is an inexhaustible supply yielded us from above through the power of prayer." He will know why the drunkard is

ROUND BY A CHAIN

that cannot be broken, why some who really mean to be good will lie on all occasions, and then, as the minister said he had done over his exaggerations, "shed barrels of tears because of it." He will know why some good men steal, why many are insane, and he will become a truer and better man in every respect. If naturally of an unbalanced mind, and he comes in contact with "Little Squaw," "Nigger Pete," or others who, in earth life, would be irresponsible, and follows their advice because he believes it to come from spirits, he would land where the speculator would land who would buy or sell options upon the advice of every street gambler with whom he comes in contact. There is an intelligent force within every human being that lives after the mortal passes away, and under proper conditions that living intelligence can and does manifest itself. Now, as in the days of old, where two or three are gathered together in His name, there will be the spirit to bless. Sought not from mere curiosity, sought not for worldly gain, but as the true Christian seeks his closest to confess to himself or to his God, as he chooses to look at it, and ask divine help and divine guidance, the spirit may now be sought, and relief will surely come. As in the days of old, angels ascend and descend upon the ladder which Jacob in his vision saw ascending from earth to heaven; and that ladder may find a resting place.

IN EVERY TRUE HEART.

There are millions of Spiritualists who have seen and known, and though you were to crucify and stone them you could not shake their faith. There are those among them who like Thomas doubt, or like Peter deny, or who like Zacchaeus investigate from tree tops, but the evidence in favor of Spiritualism is as strong and startling as the evidence of Christianity. While denouncing Spiritualists for their beliefs, not one in ten of the Christians believe the Bible stories of angel visits and of spirit power; the Spiritualists believe them all.

Should any want to investigate this subject, in every household where peace and harmony dwell will be found the means. The fortune-tellers and advertising mediums who play upon the susceptible for pay are almost invariably frauds, but a list of genuine Chicago mediums can be obtained at any time by application to Col. John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, and they may occasionally be found throughout the country.

I believe in God and the angels, and have seen nothing in genuine Spiritualism that cannot walk hand in hand with Christianity.

A Case of "Projection of the Double."

[The following communication has been recently received by an officer of the Theosophical Society, and is published by permission for the information of those whom it may concern.—ED. RELIGIO-PHILOSOPHICAL JOURNAL.]

531 West Jackson Street.

CHICAGO, Jan. 6th, 1886.

MR. STANLEY B. SIXTON.—At the beginning of this year—a little past 12 o'clock midnight—I saw you suddenly appear before me, having a key in your hand, holding it in a peculiar position. Your visit was brief, as you seemed to be outward bound on a long astral journey. You appeared pale and under much nervous tension, but the "shade" was distinct, and distinctly shadowed a clear spiritual purpose. I can show you the manner in which the key was held more easily than I can describe it.

Very truly, M. L. BRAINARD,
Sec'y C. B. T. S.

HEAVEN.

What Is It, and Where Located?

THE TESTIMONY OF SPIRITUALISM.
And what have the returning spirits to say on this vexed question of where is heaven?

In looking to Spiritualism for a solution there are certain facts we must bear in mind, viz., that the unlearned are in the majority; that it is the exception and not the rule to find minds belonging to the great laboring class that are scientifically bent; and the majority of mediums are of this class, because the more favored ones think it beneath their dignity to submit themselves. The consequence is that there are few scientific discourses given, the burden of the spirit's cry is to be not deceived into putting faith in any one to save you from the consequences of evil actions. The fact is when they have reached the spirit side of life they have found to their sorrow that they have been misled, and they hasten back to their friends to warn them in time. But through various mediums information of the locality and construction of the Spirit-world has been communicated, which may be summed up as follows:

There is being continually given off from our earth fine etherealized or spiritualized substance or matter, which is so fine in its nature that our senses are unable to perceive it. Every animal from man down to the crawling insect at our feet; every tree, flower, grass and moss, is helping on the great work of the spiritualization of matter. Nothing lives in vain. The rose out in the edge-row, the little modest flower blooming all unseen, unknown in field and forest, does its individual part in the work. Not a year, month, or day passes but vast supplies are eliminated from the earth and sent on its upward mission; a continuous stream is being given off, which ascends until it reaches an altitude of its own spiritual density, when by the law of gravity it is arrested, and forms a "zone of about 120° in width; that is, it extends about 60° on each side of the equator." This zone is as subject to law as the earth itself. It is not an immaterial world as some preach. It is matter, but vastly refined or spiritualized, and none but spiritual senses whose organs are of the same spiritualized material can perceive them; and its scenic, topographical and vegetative forms partake of the same refined, spiritualized nature. Bearing this fact in mind, we can in part understand the difficulty communicating spirits have to encounter and grapple with, when endeavoring to describe their spirit-homes, which generally ends with: "There is nothing on your earth which for loveliness, refinement, and artistic beauty we can refer to in order to convey to your minds anything like an adequate idea of the exquisite beauty and harmony that prevail here. All on earth is so crude, and your most lovely, your most refined and artistic productions are gross and imperfect in comparison with ours." Such must, from the nature of things, be the case, because the finer the material the finer the production.

The refining and spiritualizing process ceases not here. The laws of nature are incessantly at work, improving on their last efforts, and eliminating a still finer material from this already refined zone. And as the process goes on, the finer product ascends yet another stage until another spiritual zone is formed; and from this zone is elaborated yet a third.

If the first zone is so exceedingly more refined and spiritualized than the earth, so that not even its best productions can be held up as comparisons, what must be the state of perfection, loveliness, and exquisite beauty of the third, which is three times removed from the earth? Truly we may say that eye hath not seen, ear hath not heard, nor hath it entered into the power of man to conceive the loveliness and beauty of those spiritual homes.

As these zones have the earth for their foundation, and are in accordance with the aspirations of its inhabitants, they accompany it in its orbit and flight through space, always bearing the same relation to the countries of the earth; so that the most perfect harmony reigns throughout.

There is no miracle here. Everything is wrought according to law. For ages incomprehensible has the Spirit of Nature been at work, developing its crude matter, and passing it on through every form and stage requisite for the sustenance of life. From its original igneous state until it became so perfected that it was capable of supplying man with all the properties necessary to sustain physical life. Oh! what ages must have elapsed, what labors gone through, to produce thee, O Man! Thou immortal work of an Omnipotent, Omnipresent, and Omnipotent Being, whom we now call Jehovah! What art thou that thou should be an object of so much labor and care, thou for whom it has taken ages incomprehensible to evolve thy physical organization? An animal? Yes; physically. But spiritually an immortal being—Dearly individualized; Who, knowing the nature of His work, prepared a spiritual home for it. Long ere man made his appearance Jehovah, through the laws of nature, was building him a superior home, where the aspirations of his immortal nature should find more perfect conditions for their satisfaction and ultimation. Thus the first zone was in formation long before man made his appearance, and consequently is the oldest and thickest; and the third was the last because evolved out of the preceding ones.

THE FUTURE LIFE.

Very few, indeed, are prepared at death to ascend to even the first one. The majority of mankind are so wedded to the earth and its pleasures, that on entering spirit-life they have no higher aspirations than the pleasures of the senses to which they are chained (attracted), and consequently they hover about their old haunts: the miser is drawn to his gold, the merchant to his office, the inebriate to the dram-shop and the tap-room, the glutton to the festive board, the person who has wilfully wronged his neighbor or fellow-man to his victim, all to reap the fruits of their earth-actions. When they have done so, when they have learned the futility of their former actions to yield them lasting happiness, they gradually learn the better plan of doing unto others as they would that they should do unto them. The object of their imprisonment in the scenes and surroundings of their earth-life being attained, namely, the awakening of better thoughts and holier aspirations; then, like the prodigal son, they begin their homeward journey, but every bit of it have they to traverse for themselves, and they are gradually admitted into the higher life as their efforts to atone for their past wrongs merit.

The spiritual bodies of the denizens of the Spirit-world bear the same relation to the zone they inhabit as our physical bodies do to the earth. Those, who inhabit the first being denser and grosser than the second, can no more see it than the physical sense discern them. Thus spirits from the

higher zones may stand side by side with those of the lower without the latter being cognizant of the fact. So at spirit circles there may be a large company of spiritual visitants, and the controlling spirit, if it be of a lower plane, may be ignorant of it, and still be speaking the truth to the best of its ability. But the higher can always see the lower.

In changing from a lower to a higher zone, the act is not accompanied by a scene similar to our change from the physical to the spiritual. There is no worn-out casket to shuffle off and leave behind. The change is gradual. Even with us, who are inhabiting the densest bodies we ever shall, a gradual change may be effected in our constitutions from the gross and sensual to one of delicacy, by cultivating the virtues and a judicious selection of food. In this process the finer elements are used, and the grosser eliminated and got rid of. So it is with them: by cultivating their better and higher nature they gradually eliminate the gross elements of their spiritual organization, until it attains a finer spiritual quality than the zone they inhabit; when, by the law of gravity, they rise to the next, which is in harmony with their spiritual body, and aspirations of their lower.

The third and highest zone of this earth is not the ultimate abode of the soul, else must humanity in time become stagnant for want of a higher purpose, and new spiritual heights to attain.

THE USE OF EARTH-LIFE.

The earth is the schoolhouse in which the soul is individualized, and tutored in the subtle powers that control its earthly tenement, the body, which it must achieve ere it is admitted to more important tasks and duties. Like a little child in its first efforts to walk, there are many stumblings, bruises, pains and failures, mistakes and regrets; and at times, to outward appearance, it seems as if it were going to be lost in the pleasures of the senses, and never rise to a higher knowledge and perception of its birth-right, and divine nature. But, though it takes ages to accomplish it, the awakening ultimately will take place. None are lost or abandoned. After the remorse of a misspent life has done its work of spiritual purification, and a higher aspiration has taken possession of it, and lesson after lesson has been learned, failure after failure has at last ended in success, and new hope is born within the breast of the conqueror, it gradually rises above its former state and conditions, and as it divests itself of the things that kept it down, and learns to live and labor for others instead of self, it ascends to the first zone. Here exist higher conditions, where the desires and aspirations of its awakened nature may be gratified; and it enters on higher duties, and learns the lessons appertaining to its more exalted life, and thus progresses until it becomes worthy to be admitted to the second zone. Here the reforming and developing process is continued. More advanced lessons are entered upon. Nobler achievements invite the soul and its increasing powers, and ultimately it rises to the third. Here, again, the process is repeated on a more advanced scale; and when the last lesson has been learned, and it rises superior to the earth and its subtle forces, it is gathered home to dwell in Spirit-worlds that are independent of the earth or any planet. The number and longitude of these worlds far exceed that of the physical. It is here schooled in the ways of Jehovah until it has acquired such wisdom and majesty of being that it is capable and ready to assist in the guidance and development of new worlds. Thus is its divine nature developed, until it shines in the heavens with a brightness that eclipses the sun. But never does it comprehend the Whole! There is ever the infinite inviting it to put forth its majestic power, to yet nobler and higher labors and pleasures. Every fresh achievement does but open out still greater and vaster fields of research. Ever does it feel within itself, that it is but a child resting in the bosom and strength of an Infinite Parent, who ever invites His children to learn of His ways, wisdom, power and majesty, thereby increasing their love and reverence for Him.

Thus is given to the world through that much despised, maligned, and contemned power, Spiritualism, a knowledge of the hereafter, its conditions and surroundings, without the aid of miracle or mystery. This is a blessing and consolation, which the world has not hitherto enjoyed.

The highest aspirations of humanity are encouraged and fostered by the blessed prospect of having them ultimately gratified, if not in this world in one higher and transcendently more beautiful and harmonious. The old authoritative command: "Thus far shalt thou go, and no further," is supplanted by the angel command: "Come up higher, and learn of the works of thy Creator."

Alfred Kifson in Medium and Daybreak.

SUNDAY PAPERS.

Yesterday the gentlemen of the Ministers' Alliance saw fit to discuss what they called the attitude of the church toward the Sunday newspaper. The Journal has no exception to take to the discussion for the reverend gentlemen have a right by their peculiar notions on the subject. The Journal is entitled to an opinion in this matter, and being located in the United States, has perfect freedom in expressing its opinion.

The Sunday paper has come to stay, and if a question in regard to its ability to stay is seriously raised it will live to see the wreck and ruin of a number of institutions that have the presumption to attempt any dictation in regard to the intellectual progress of the people. The Sunday paper has come in obedience to a demand of the people. It is a production of freedom. It has not been forced on any man, woman or child in America. It travels on its merits, and the person is yet to be found who can say that any individual or set of individuals with powers equal to an ecclesiastical council has forced the reading of a Sunday paper.

There should be common sense to religion as well as in the ordinary affairs of life, and common sense should tell the gentlemen of the Ministers' Alliance that the people of the present century are not in a disposition to have their literature handed out to them by any self-constituted committee, whether that committee is inside or outside of religious organizations.

It is well to be plain in these matters, and the Journal says without reservation that the people living in this nineteenth century are old enough in experience, are big enough in intelligence, are well enough versed in the history of the past, and the tendencies of the present to know whether they want to read a paper on Sunday or not. If they do there is nothing in modern law or ethics that can condemn them for so doing. This is simply the common sense of the matter, and the Journal is of the decided opinion that it is too late for antiquated notions to stand in the way of common sense and common honesty.

The gentlemen of the Ministers' Alliance

may not realize the fact, but it is nevertheless true, that the press has quite as good a claim to censorship as the pulpit. The pulpit has a perfect right to attack the press, but the press has more than earned the right to watch the pulpit, and if the question of their relative merits is raised the press will probably not be slow to discuss the matter.

At the present time, the Journal refers to this without especial feeling, and simply deprecates the creation of an issue, which, in the nature of things, can only end in extending the influence of the daily paper.

Now let us be a little frank. What do these gentlemen mean? The proceedings of the Ministers' Alliance published in the Journal this morning, were furnished to the press by an official of that organization. It is published without hesitation. Why? Because the press, in accordance with the spirit of the age is brave enough to publish what the world says of it, and stand or fall on its merits. If the daily paper is such a shocking demoralizer in society, why do these gentlemen so eagerly seek its columns and place their moral sayings side by side with "hangings, rapes, elopements," etc.?

Look at yourselves, little, gentlemen. The stenographer who takes down your sermons when they are published works like a slave on the Sabbath day. Did you ever object to this? Gentlemen, how many of you ever clamored around a daily newspaper seeking to keep your eloquence out of such a paper? Do you know that your words are placed in type by men who work on Sunday and thus give your eloquence to an anxious world at the earliest possible moment?

Gentlemen, no class of men claim more space in the daily paper than the ministry and the Sunday edition is not exempted. Just look over the field a little before you enter into this discussion. Are you in a condition to announce that the Sunday paper must go?

It is not necessary now to allude to the funny features of this queer exhibit of zeal.

Kansas City (Mo.) Journal.

Mediumship and Its Import, Past and Present.

Synopsis of a Lecture Delivered by Mrs. E. L. Watson in Metropolitan Temple, San Francisco, Cal., Sunday Evening, Jan. 17, 1886.

(Reported for the Religio-Philosophical Journal.) Our subject this evening would require a series of lectures instead of forty minutes, but as we teach by suggestion rather than by full elucidation, you can carry out our thoughts for yourselves. Mediumship implies a trinity of powers, the control, the vehicle and the recipient. As the ether is the medium for the sun's rays, and the atmosphere the medium for light and sound, so through his inner consciousness a sensitive becomes a receptacle or medium for spiritual influences from higher spheres. Spiritual mediumship is a duality, physiological and psychological. Mediums see, hear and feel without the aid of the five physical senses, and thus become conscious of the existence of a superior world. This power has existed from time immemorial; and every race has experienced its workings.

Socrates was the crystal fountain of a spiritual philosophy. Though uneducated, he wielded an immense power, and his influence is unparalleled. He had no fixed place, no school, yet he stands to-day above every other school, and his system of philosophy is yet to be surpassed. Whence came this wondrous power? What was the source of his information? Socrates said that he owed it to his spirit guide, who inspired him when he needed light, and who warned him when he was about to do wrong. When charged with impieties by his enemies, who used this pretext to get rid of him on account of his attacks on shams, he appeared before his judges without fear, because the spirit had not warned him; and he knew that, whatever the result, all would be well. He considered death a great good, and received his sentence with satisfaction.

Socrates taught practical precepts, and brought philosophy from heaven to earth. This was almost five hundred years before Christ, and his work will live for ages yet. The import of his mediumship was a higher moral standard and the immortality of the soul. Even to day we feel that his inspirations are fresh, for there is one peculiarity about all inspiration—whether that of Socrates or of Jesus, of the Maid of Orleans or of a medium of our own day—in its moral influence there is perfect agreement. From Christ and Paul, from Swedenborg and Davis, there is a sweet fraternity waiting to the universal heart of humanity; and, before authority overrules revelations, they are full of divine encouragement.

Mediumship impiles the quickening of what is in man,—the premature development of power that is inherent in all,—the anticipation of what will be the universal quality. It is an unveiling of the spiritual sight, an opening of the spiritual ear, and an unfolding of our susceptibility to spiritual impressions.

In coming from Socrates to Jesus, we see the same sentiments in a different form to suit a different age. What was the secret of the power of the child Jesus, when he astonished the doctors by his wisdom? A wise, sensible intelligence was using him. Then, and in his public ministry many years later, he was voicing the spirit and he acknowledged that it was possible for others to do likewise. It is a matter of growth, faith and receptivity. The inspiration of Jesus had vast weight, and we still feel its influence, notwithstanding the interpolations and the suppressions to which his teachings have been subjected. The gift of mediumship has been transmitted through all the ages, giving encouragement and warnings to those possessing it. No hypothesis but that of spiritual intervention can account for its manifestations. It is God revealed through nature. Jesus taught that the highest worship is—do good to man. He founded no organization, but sowed seeds which were developed in later ages; and His followers displayed various spiritual gifts.

Imagine what the world would be without these means of intercourse with the invisible. Through them every age has had its hope revived, and has received an inkling of a world beyond. From spiritual inspiration we obtain the strongest incentive to noble work. To it we owe all that is deepest and best in life. The power of Jesus was not exceptional. He saw no more than Socrates; and His doctrine is not so clear. His great love for common humanity was his pre-eminent quality; and, as a spiritual character, he sank his own identity so far as to appear like a materialized spirit. Herein lies the secret of his power now; and it is this quality which makes him the ideal of manhood to many.

Although Christians deny the claims of Mohammed, and call him an impostor, there is

clear evidence that he was inspired. To a race of idolators he made known the existence of one God, and gave them a higher and clearer idea of Him. Though ignorant and low-born he was a medium for higher intelligences; and their influence was as truly manifested in him as in Jesus. You may say that his doctrine was spread by the sword, but so was that of Jesus.

At every stage of man's progress we see evidence of the intervention of spirits. Mediumship is the source of those floods of light, which burst forth from time to time. Luther and even Calvin were influenced by the invisibles. So were Wesley and Swedenborg; and Joan of Arc subdued the soldiers, brought them to a higher plane and led them through the power of inspiration. It matters little to us whether one king or another was set up in France, but it matters a great deal whether inspiration is confined to an apostolic succession or is the common inheritance of all humanity.

Spirit power has voiced itself in countless ways through child and sage. Sometimes as a moral earthquake it shakes governments to their foundations. Sometimes it comes with torch and sword, and sometimes as the angel of peace. Mediumship is the bond of all intelligences; and through it universal intelligence is expressed itself. It is a universal gift.

Are we so blind that we cannot see its import to our own age? It unites all religions, and embraces in one fraternity all humanity. Socrates brought the angels down from heaven to earth; and Christ proclaimed the universal brotherhood of man. Paul's ministry was a reiteration of the precepts of Christ. These great teachers were all guided by spirits. The great lights of art and literature owe their wondrous power to spiritual inspiration; and every branch of knowledge, art and science has received great help from spirit guidance. Columbus, who led the nations of Europe to a new world, was himself led by an invisible intelligence. No great discovery is made but some one acknowledges the help obtained from this higher light.

The church waits for inspiration, yet receives it not. But the church does not represent humanity. The universal spirit chooses mediocrities from all classes, oftentimes bestowing upon babes and the untutored the crown of intelligence. George Eliot said that her best work was done by a "not me." Andrew Jackson Davis acknowledges the aid that he received from spirits; and Emerson realized the nearness of the spirit-world, and that he owed it to his inspiration. Poets, dreamers, philosophers and scientists acknowledge that they receive light from invisible sources.

The physical body is but the womb of the real self which is within; and when we cast it aside at death, we become conscious of a world, which we now unconsciously inhabit. Mediumship unveils God's face, and makes known to us his laws. By it the stone is rolled from the sepulchre, and the heart-broken are consoled. It is the secret of every new hope; and it is possible to all humanity. Life grows in beauty, sublimity and love through its influence. Through your own organization you can obtain eternal riches. Mediumship blends the two spheres, and connects all, visible and invisible. It unlocks the secrets of being, and gives us an explanation of physical and psychological laws. It is the beauty of this life; and on it is based life eternal.

MIXED INSPIRATIONS.

BY H. H. BROWN.

(to the Editor of the Religio-Philosophical Journal.) I have found so excellent a passage in regard to inspiration (as the term is used among Spiritualists: Revelation among theologists) that since it throws much light on a point so many Spiritualists do not understand, or, where they will not discriminate; i. e. between the thought of the communicating intelligence and the thought and the words of the medium, that I have quoted it for the JOURNAL. It is also a pertinent rebuke to those theologians who will not apply the same methods of careful analysis to the revelations of Modern Spiritualism, which they have learned—or should have learned—to apply to the New Testament and Old Testament Scriptures. It is, moreover, a finger-post, pointing the way to an understanding of mediumistic communications, to those who now condemn, or reject them, because they see in them traces of the mind of the medium. I have long held that pure inspiration, unadulterated by the personality of the medium, was impossible, even when under the most complete entrancement. Yet, while we know this and discriminate, it is (as Prof. Immer says, in substance) unjust and unadmissible to attempt to separate.

The passage is from "Hermeneutics of the New Testament," by Dr. Immer, Professor of Theology in the University of Berne [Translated from the German by Albert H. Newman, published at Andover, Mass., by Warren T. Draper.] An orthodox work, used as a textbook in Andover and other Theological Schools. The passage quoted is found in section 15, pages 25 and 26.

"By revelation we understand not only such truths as the receiver, correctly or incorrectly, regards as supernatural; but rather such thoughts as in the life of the individual, or of the people, are ideal new creations; and partly such events as, full of worth, produce an enlightening and inspiring effect; in one word, ideas which are facts—that facts are ideas. . . . Yet we are to distinguish, indeed, between revelation and the record of revelation. . . . In revelation man sustains always a receptive relation—hearing or beholding. In communication (oral or written) he sustains an active relation. The more immediately the revelation has pronounced its view, the more the word of pronouncement is itself a revelation. . . . The Biblical author as the organ of revelation is therefore, never merely and purely an organ, but as he is rooted in his natural and temporal views and interests; but, while without being entirely destitute of the revealing spirit, so much human limitation and impurity may adhere to the author, yet he stands always, passively or actively, consciously or unconsciously, under a revealing Spirit. That, divine and eternal, and this, human and temporal, are so blended in Scripture, that the divine receives through the human its coloring and bodily form, and the human, through the divine, its sanction. Thus, then, the discrimination between the *Scriptura Sacra* (the sacred writing) and the *Verbum Dei* (the Word of God) is just as proper as the separation of the two is inadmissible."

Another fact is worth noticing, in connection with the quoted passage, and, indeed, with the whole book, and that is, the freedom, toleration, that distinguishes Orthodoxy in Europe, in contrast with that of America. It also shows us that, while there have been constant attacks upon the realm of dogmatic

theology from without, from the time of the earliest free-thinker to the present, there has been a more powerful agency at work within the church, in the careful scholarship and scientific criticism, that have given us as some of its results, the Revised Version of the Bible, a new creed for Congregationalism, and many such books as that of Prof. Immer.

Other brief quotations will serve perhaps better than the one quoted, to show this spirit: "Nothing is more certain than that the Apostolic Epistles were written, not in order to found churches, but to confirm them in Christian faith and life. . . . The Gospels, which arose somewhat later ministered to a mediate and more far-reaching need. Gradually were the immediate witnesses passing from the stage, etc. . . . A proof how little the Apostles dreamed that their writings, after centuries, would be honored as sacred books, is the circumstance that the autographs of the New Testament authors were lost so early that even the most ancient Fathers betray no knowledge of them. . . . At first inspiration was ascribed only to Old Testament writings; not till a later period, especially after the uniting of the New Testament into a sacred collection, was inspiration likewise extended to it." [pp. 18, 19 and 23.]

Universalism.

As the Universalism of Murray—the father of Universalism, as he was styled—began in a distinct rejection of an eternal hell, so every advance in modern thought, every discovery of the true reading of the original Scriptures has been in the same direction. And there has never appeared a more potent factor in the final and complete rejection of this relic of a barbarous age than the late revision of the Bible, both of the Old and New Testaments. The public and world-wide confession that the church has been mistaken in translating the words sheol and hades by the distorted word hell, which is involved in the treatment accorded those words by the translators of the revision, has more than any other cause convinced the world that the doctrine of an inferno is a fiction, and, as usual, given an immense impetus to Universalism. It has helped to unsettle the minds of preachers and people on that subject who were formerly firm in their opinions, and religious people of every creed are now at a loss what to believe on the subject. Multitudes who dare not confess it even to themselves are at heart out and out Universalists.

Both pulpit and pew are filled with them, and very rarely does the most acute listener hear a word from either to offend the most chronic Universalist in the land. When did Bishop Merrill preach an old-fashioned sermon on hell? He tells us that Mr. Wesley was truly the father of Methodism. Why don't the Bishop preach the doctrine of future punishment as did John Wesley? In his sermon on the Great Assize, he says: "The wicked meantime shall be turned into hell (sheol), even all the people that forget God. They shall be punished with everlasting destruction from the presence of the Lord and the glory of His power. They will be cast into the lake of fire burning with brimstone originally prepared for the devil and his angels, where they will gnaw their tongues for anguish and pain. They will curse their God and look upward. Then the dogs of hell, pride, malice, revenge, rage, horror, despair, will continually devour them. There they have no rest day nor night, but the smoke of their torment ascends forever and ever. For their worm dieth not, and their fire is not quenched." If this was ever true, as taught by Mr. Wesley, why does Bishop Merrill refrain from preaching it? And seeing he does so refrain, and has the sanction and example of all the Methodist Bishops and preachers, and all the preachers of all other Protestant churches in all the world in his course

Relgio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year,.....	\$2.50
6 months,.....	\$1.25

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS OR LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When papers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 13, 1886.

Universalism—What It Has Done and Can Do.

In a late number of *The Universalist* is a sermon by Rev. E. L. Briggs, of Milton, Iowa, preached before the Iowa State Convention in December, 1885. It fills several columns of the broad "Sermon Page" of the journal, and we extract from it this summing up of the good work Universalism has done, as it opens the way for suggestion in regard to a great work opening before them, and the other liberal denominations. The preacher writes as follows:

The Universalist church has thus done its noblest work, in removing from the human mind, in all churches, that awful dread of an infinite tyrant who tortured his victims in endless wrath in the names of a burning lake of fire and brimstone, without the remotest possibility of release, or mitigation of the most intense and dreadful anguish, throughout all the ages of a never-ending eternity, without any possible thought of good to the tortured victim or any one else. Think, for a moment, of an educated and tender hearted minister standing up in the present age, before an intelligent congregation, and picturing such tortuous tortures, inflicted by a God whose name is Love! Such preaching has passed away forever from every intelligent pulpit. And should the Universalist church never succeed in building up a strong and popular church of its own, the glory of having brought all the church away from a cringing, slavish and horrible ministry of worship through abject fear in order to appease Almighty wrath, to a true worship, where reverence, love and spontaneous adoration of the whole heart and mind is the prompting motive, would be enough to satisfy the highest aspirations for the accomplishment of good of any church or people.

Universalists claim no new idea as to salvation from sin. "Cease to do evil, learn to do well," is as much a maxim with them, and taught from their pulpits, as it is by others.

This work has done great good, and it still goes on, but new occasions teach new duties, and those who would keep abreast of truth must move on. Does matter or spirit rule? Does the outer and visible shell which we call the body create the spirit in a man which giveth him understanding? Or is man a spirit served by a bodily organization? Has man a spiritual body, invisible yet outlasting his physical form and unharmed by the chemical change which we call death? Is the life beyond a higher state of progress, and can the dwellers in that broad realm come back to us? Is there a Soul of Things, an Infinite Mind, or only law and force? What shall come in place of the old faith in the infallible Bible, the miraculous Christ, the mystical atonement? What proof of immortality shall come to the growing host who are not convinced by the old theological evidences?

These are the pressing questions which cannot be answered in the old ways by Universalism. How must they be met? We need to know the inner life and infinite relations of man, to study psychological laws and powers—magnetism, clairvoyance and spirit manifestations, and education, especially for the pulpit and the healing art, will soon be held as pitifully incomplete without such study. We must know mind is man, the positive and creative; spiritual forces shaping organs and guiding actions; the will overwhelming the body; the potent power of magnetic healing; the spiritual sight which we call clairvoyance, finer and further reaching than the dull sight of our outward eyes.

Not only must we realize in what strong and subtle ways we help and inspire each other in the body on earth, but how our friends from the higher life can help and inspire us if we will but meet their efforts and give welcome recognition of their real presence. Without this knowledge the Bible is a book of strange myth and miracle, but with this key to its interpretation it becomes not infallible but valuable as a record of spiritual experiences which are not miraculous but natural, and like those of our own day.

"The man Christ Jesus," eminent in beauty of life, in wealth of spiritual intuition, and for consecration to truth, had rare clair-

voyant and magnetic power. He sent out the twelve apostles, "and gave them power against unclean spirits, to cast them out and to heal all manner of sickness."

Then, as now, we find it true that when the material eye is sealed, the clairvoyant eye opens; when the outward ear is sealed, the clairaudient or spiritual hearing awakens. At last we reach to the great fact of the co-existence of the material and spiritual bodies in this life, their separation at death, and the continued and endless organic existence of the inner or spiritual body. This makes our immortal personality sure, and makes a rational psychology possible as nothing else can. With this, and the beautiful facts of spirit presence, life on earth and in heaven interblend naturally; the intuitive and inspired words of Paul on the spiritual body become truths established by spiritual science; we are strong against materialism and can recognize the air-moving Spirit.

This range of thought and study is the work of Universalism, and of all liberal Christians. To engage in it is life; to ignore and neglect it is death. The Universalists are passing away from faith in an infallible Bible or a miraculous salvation by Christ's atonement, and must have other proofs of man's immortality; other foundations for spiritual life and religious ideas; other and more vital inspiration for the work of our own time. It is useless folly "to put new wine into old bottles." A spiritual philosophy, faith in the soul, study of man's inner life, rational acceptance of the accumulating truths of spirit presence adding knowledge to faith,—all this is the glad and inspiring recognition of the truths of the present as well as those of the past, feeling that such phase is grander than that which came before it.

"This is life eternal," full of glory and power in this world as in all worlds. Pass this by on the other side, and the chill of agnostic doubt, the torpor of stifling conservatism, and the dwarfing narrowness of a false platonism stifle Universalism to its death.

Remarkable Physical Phenomenon in a Sick Child.

A Wheeling, W. Va., dispatch says that the residents of Sand Hill, a hamlet in Marshall county, about twelve miles southeast of Wheeling, are all "torn up" by a sensation of the frame which has just reached Wheeling. For two weeks the excitement has been growing in the vicinity referred to, the exciting cause being the peculiar phenomenon attending the illness of a child, too young to be guilty of imposition. Allowing for the credulity of the country people, there is surely something about the occurrences worthy of investigation. The facts were given to the correspondent by a well-known resident of the vicinity referred to, who claims to have seen much that he narrates. The mysterious occurrences have been in progress for some length of time. Two weeks ago a little girl, aged eleven years, and a daughter of Mr. M. J. Huff, was taken sick at her father's residence, two miles from Sand Hill, on Turkey run. She was at first supposed to have some affection of the throat. Two physicians were summoned, but after studying the case several days they admitted that they did not understand it. She is still ill, and it is one of the peculiar symptoms, or perhaps results, of the disease which has caused and is causing the excitement.

The case, as described by Mr. M. Beal, of Sand Hill, the gentleman referred to, is an unique one. The child when attacked by one of the intermittent spells of the disease will shortly sink into a death-like trance and lie sometimes for four to six hours at a time. During this trance she is apparently dead, and the first fit she took alarmed the family, who believed the little one really dead. After this stage passes off a series of strong convulsions seize the child's frame, and her arms are thrown wildly about with a strength which strong men have been unable to overcome. When these spasms become gentler an ineffable smile overspreads the little girl's face, and she raises her hand and extends it as if to shake hands with a friend, and her fingers clasp and unclasp, as if she really felt the grasp of a hand of flesh.

This is followed by embraces, as if she held in her arms a babe, and the invisible object of her affections is kissed repeatedly. After this she laughs softly to herself, as though in conversation with invisible friends, or gazing upon some pleasing scene. The sight of one of these spells, all of which are more or less alike, is described as affecting in the extreme, and the numerous visitors who have been attracted to Mr. Huff's house out of curiosity leave awe-stricken and amazed. Occasionally, instead of coming to a stop one of these strange spells, the child becomes calm, seeming about to recover, and partially opens her eyes, which are unusually clear, but only to sink again into a comatose state, upon the conclusion of which the same strange and pathetic sights are witnessed.

Though, as before stated, over two weeks have elapsed since the child's first convolution or trance, she has in that time eaten scarcely anything. She takes a drink of milk or a little solid food when resting in the intervals between the attacks, but her appetite seems appeased by a morsel. And the strangest part is to relate: Since her fourth year the child has been a cripple and of feeble health, yet now she is unusually strong, her muscles seeming as hard as iron. Sometimes near the conclusion of an attack she will straighten out into a rigid position with such force as to propel her body upward until it comes in contact with the ceiling at full length. At such times she calls out to those around her in the most eager voice:

"Oh, catch them! Won't you please hold them for me? Don't let them go away!"

On one of these occasions her father asked, "Whom do you want me to catch?"

"Those people!" she said. "Those people, don't you see them?"

"No, dear," said Mr. Huff.

"Why, I see them with my eyes shut. They are all good people there, pa, and I am going there, too. Won't you and mother come there, too?"

This last sentence she often repeats. There is no reason to suspect the child of deliberately acting a part. That hypothesis is untenable. She can not read, and, being a cripple, has gone but little, if at all, from home since she was four years old. Her parents are not especially religious. Certainly she has never had an example of insanity from religious enthusiasm. These facts are all vouched for by the correspondent's informant, who is trustworthy.

Recognition, but no Return.

Spiritual minded men, clergy and laity alike, must look beyond this life; the voice within impels them to do so. They catch some golden gleams, too, of the light that is spreading from the great spiritual movement of our century. Rev. Samuel T. Spear, D. D. is an orthodox clergyman of this class, and he writes in the New York *Independent* of "Heavenly recognition and reunion." He says:

Christians, knowing each other in this world, and related by the tender ties of affection, have often asked whether, being separated by death, they will know each other and be reunited in heaven, and, if so, whether they will have the feelings toward each other which they had in life. The question manifestly lies beyond the merely natural range of our present intelligence.

With the personal experience and "present intelligence" of a Spiritualist, his light would be clearer. The Bible, he says, is "studiously silent" as to any explicit answer, yet it teaches our personal identity hereafter:

Paul in heaven is not a new creation, but the identical Paul who once lived on earth, and who there did the things which made up his temporal history. He identifies himself in heaven as the Paul of time, and sees the connection between the life he there lived and the one he is living in heaven. The same is true of Peter, of John, and, indeed, of all persons who, from this world, have gone to heaven. The same truth applies with equal force to those who have so lived here as to lose their souls hereafter....

Heaven is a social community of spirits: Heaven is the world of perfect love, and is made up in part of loving spirits that knew and loved each other on earth.

Heaven will re-establish, as between "kindred minds," the fellowship which death interrupted, and which seemed to have been lost thereby...

Oh! how sad to thought would death be, if we could think of no future, no circumstances and no world in which the dead live again, and in which we may hope to meet them again! The deep darkness of eternal night would then rest upon that event. We should be compelled to sorrow as those who have no hope.

Rather than accept this conclusion, let us take even the feeblest hint of the reverse, and invest it with all the reality of a demonstrated truth. It were better to cherish the illusion, if such it be, than to live without it.

This is a cheering and rational idea of the life beyond, save that it were well to cherish illusions—truth shines brighter and never fades, and the future life of man is real. But he closes in this sedder strain, with only "this hope" as a helper, as follows:

They cannot come back to us, but we shall go to them. Those who are gone—now silent, sending back no utterance to us from the skies, never returning to meet us here, yet tenderly cherished in the memory of the living—invite us by this hope to follow them, and, when we shall be where they are, to renew our fellowship with them in a better and happier world.

They "cannot come back"; those gone "are silent", and send back no utterance "to us"! This is the best there is outside of Spiritualism. We alone follow the apostolic injunction and "add to our faith knowledge," that they do come back and speak to us. How precious this knowledge! Millions share it. Are the clergy to be last in finding it?

In a circular, J. H. Randall, President of the Society of United Spiritualists, says: "This Society is doing a special work in the interest of humanity. It is keeping the facts that demonstrate the communion of the spirits of the departed with those who live on earth, to the front. It is teaching men, women and children that they cannot afford to be untruthful, unjust, selfish and unkind to each other; for the reason that they are constantly in the sight of beloved friends, who have been, and still are, working for the happiness of the human family. Morality, it holds, is just, upright conduct, and is the only practical basis for growth and the expression of consistent and natural religion. It will hold moral, religious and social meetings, that our lives may be more complete, beneficial to each other and in accord with the great fact of immortality. It will provide, according to its resources, the best possible conditions for mediums through whom manifestations and tests of spirit power and inspirational instruction may be obtained. Its course of procedure will be a meeting every Sunday for a short lecture, conference free from antagonistic discussion, and such tests of spirit power and teaching as the medium present may give, and singing. All persons in harmony with this work are invited to become members."

Mrs. Mary E. Van Horn writes as follows from Milwaukee, Wis., Feb. 2nd: Mrs. R. C. Simpson of Hope, D. T., wrote me yesterday that she would be with me Thursday the 4th inst. I think most likely she will visit Chicago while East. Things are moving along about as usual in spiritual circles here. Mrs. L. M. Spencer, and Mrs. Lenora Dickinson are both doing excellent work as mediums—the former as a clairvoyant medium, and Mrs. D. as a writing medium, a most convincing one. The JOURNAL is duly appreciated, and has become a household necessity with us.

Off for California.

After nearly four months' confinement the Editor-in-Chief has so far recovered as to be able to travel. With his wife and daughter he starts for Los Angeles, Cal., this week. He earnestly asks his numerous correspondents and contributors to do their part in keeping the JOURNAL up to its high standard of excellence, and not to abate their labors in its behalf. The very large additional expense of a long illness and still longer convalescence, and the extra expense incurred on the JOURNAL, together with the loss of his own services, obliges the editor, who is also his own publisher, to kindly and very emphatically request those who are indebted to the JOURNAL to remit without delay. In nearly every case where credit has been extended to subscribers, it has been at their individual request, and now justice demands that this favor be cheerfully reciprocated by canceling the indebtedness, renewing for another year and forwarding one or more new subscribers.

Mr. Bundy undertakes the present trip by the advice of those competent to give it. He is assured that it will hasten his recovery by many months and do for him what cannot be done at home. He hopes to return before May in perfect health and better prepared than ever for his work.

Restoration to Health Under Peculiar Circumstance.

A report of a remarkable cure comes from Waseca, Minn. It occurred during the last week in January. Mrs. C. C. Claghorn had been confined to her bed the past six months, during which time she has had three distinct attacks of paralysis. Her medical attendant has not considered the case utterly incurable, but liable to be tedious and lingering.

An eminent physician from St. Paul, recently in counsel, confirmed this prognosis. On Monday night, the patient was worse. Tuesday she was slightly improved, but unable to turn herself in bed, and required assistance to be fed. About noon her husband fed her, and for diversion read to her of some of the remarkable faith cures in other places. The lady is a devout Christian, and queried whether a prayer of faith might not be answered in her behalf.

Shortly after her husband left her alone in the room and the lady engaged in silent prayer, asking that if it was God's will, strength might be restored to her. As she awoke, almost instantly there came a distinct voice to her ears, "In the name of Jesus of Nazareth, arise and walk." This was repeated three times, and at the last time a bright light seemed to flood the room from some unknown source. In obedience to the injunction the lady attempted to rise, and found she could do so readily. She got out of bed and stood upon her feet for the first time in six months. She walked around the bed; then the impression came to her to go no farther. She went back to bed again, but all pain had vanished. Shortly after, her husband returned, and she exhibited her new-found strength by arising in his presence and kneeling at the bed-side in prayer. She slept nicely all night, arose in the morning and dressed herself, ate three hearty meals during the day, entertained numerous visitors, and went a mile to a prayer meeting in the evening. Her physical vigor is rapidly returning, and her every appearance is that of rapid convalescence.

The Episcopal church is adopting new methods, and best of all, its "missionaries" are preaching a nobler spiritual gospel—less creeds and more inspirations. In the large eastern cities they are holding full meetings with a vital cheer quite unlike the cold dignity and external pomp of conservative Episcopacy. The preachers at these meetings they call "missionaries." The New York *Independent* had this report of a sermon on Immortality by "Missioner Aitken": "in that city, one of the most noted of his kind. We extract as follows:

The body, in time, is reduced to a handful of dust; but the soul is imperishable. God made man in the image of his own eternity. At the resurrection the body is to be glorified; but the soul will not lose its identity; for it is eternal. Three characteristics of the ancient church most affected the heathen mind; the solemnity of worship, the care of strangers, and the reverence of the burial ceremony. The soul is not the life which we have in common with the brute and the vegetable. The scientists who deny the existence of the soul admit that there is no such thing as annihilation in nature. If sense perception is all we have, why do we try to increase sense by the use of the microscope or telescope? Granting the conservation of force, affection is itself an eternal force which links us to those in the other world. The whole scheme of salvation rests on the immortality of the soul, which itself rests not on the Bible, as some suppose, but in the human mind.

This argument for immortality from the "eternal force" of the affections, and "in the human mind" is indeed noteworthy. Add to it the facts of spirit-presence and it is complete, for it has the interior and spiritual philosophy, the vital sense of the life beyond. Such preaching shows the subtle and far-reaching influence of the spiritual movement. Not in vain are the joint labors of spirits from the higher life and spirits clad in mortal forms on earth. The old walls break down, the view enlarges, the soul asserts itself. Let us take courage and do our part. Verily it is true that

"Ye cannot have the hope of being free
By parallels of latitude,
By mountain range or sea."

On Thursday evening, Feb. 11th, the Society of United Spiritualists hold a sociable at the residence of Mr. O. A. Bishop, 79 South Peoria Street, near Madison Street.

GENERAL ITEMS.

The Society of United Spiritualists will give a Musical and Literary Entertainment at the G. A. R. Hall, 167 Washington St., Feb. 19th.

"The Scientific Weather Guide and Calendar for 1886." Calculated on Prof. Tice's electro-planetary theory. Price 20 cents; for sale at this office.

Lyman C. Howe has been delivering several lectures at Elmira, N. Y. He has been doing some efficient work there. A lively interest in the spiritual cause is manifested.

See article in another column where a correspondent in the Fargo, Dakota, *Republican*, says that Mrs. O. A. Bishop, 79 South Peoria street, this city, gave him sixty-nine distinct tests.

Mrs. E. M. Dole is sojourning for a time in the West, giving those there an opportunity to have the benefit of her remarkable gifts. She will return to 105 Walnut street, this city, about the first of March.

Mrs. E. Shepard, of 585 North Clark Street, is frequently spoken of as a highly successful practitioner of the metaphysical treatment. We have witnessed the marked effects of her practice in several cases and can commend her to those who wish to try this method.

The Metropolitan Church for Humanity, 251 West 23rd st., New York. Services there by Mrs. T. B. Stryker, Sundays at eleven o'clock. A. M. Officers: George D. Carroll, President; Oliver Russel, Vice President; Dr. Geo. H. Perine, Secretary; F. S. Maynard, Treasurer.

Walter Howell lectured twice at Coopersville, Mich., January 9th and 16th. An orchestra from Grand Rapids gave two concerts in connection with his lectures there. The 23rd and 30th he lectured in Grand Rapids to large and appreciative audiences. He is now filling an engagement in Ottumwa, Iowa.

The Annual Meeting of the Michigan State Association of Spiritualists will be at Grand Rapids, three days, Feb. 26th, 27th and 28th. They always have good meetings there, and with good speaking, mediumship and hospitable atmosphere.

Sidhartha, whose articles in the JOURNAL have attracted so much attention, has just finished a course of thirteen lectures on the "Nature and Destiny of Man," at Prof. Dickson's School of Elocution and Dramatic Art. A new course will commence Thursday, Feb. 11th, at 170 State St., Room 21.

G. H. Brooks is giving splendid satisfaction in Atlanta. His lectures are eloquent and logical. The audiences are increasing in numbers and are composed of an intelligent class. His subject last night was, "The Moral Influence of Spiritualism; is it superior to Christianity?" The lecture was broad and comprehensive-reaching into the philosophical and appealing to the highest spirituality. Spiritualism was proven to possess the highest moral attitude and ability to lead. The character readings were perfect. A joint séance by Mr. Brooks and Miss Brown, was announced for Thursday night, a report of which will be given next week. Bro. Brooks has been engaged to continue in Atlanta during February. If any places near here can arrange week night meetings, they should do so and engage his services.—*Light for Thinkers.*

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears, are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

Report of Interview with Dr. Henry Slade.

(Amherst Papers.)

Professor Zöllner of Leipzig, in a recent work entitled "Transcendental Physics," has given the results of personal investigations upon the varied phenomena of so-called Spiritualism. The medium employed by Professor Zöllner was an American, the well-known Dr. Slade, and as he is at present in Boston and thus easily accessible, a committee of three members of the Senior class held a sitting with him at his rooms and submit the following report:

On the morning of Tuesday, Nov. 24, 1885, the committee met at the rooms of Dr. Henry Slade, 223 Shawmut Avenue, Boston, to investigate as thoroughly as possible the phenomena occurring through him. The room in which we were received was of medium size and was used for a bedroom as well as reception room. It was well lighted by large windows and as it was then ten o'clock in the morning we were in the broadest daylight. The articles of furniture which concerned us were a few ordinary cane-seated chairs and a large plain pine table about five feet square. The table was of the simplest character and revealed no mechanism of any kind although we turned it upon its side and examined it with the utmost care. The floor beneath the table was covered by an ordinary carpet.

When the examination was concluded we seated ourselves about the table in the following manner, leaving the fourth side entirely unoccupied.

Slade seated himself sideways, so that his feet were always in sight. During the entire sitting Slade engaged in conversation with us, and from time to time remarked that the strength of the current pained him, and often withdrew his hand as though to relieve it. The sitting began by our extending our arms out upon the table each touching his hands to his neighbors, thus forming a chain; Slade, however, used merely his left hand, extending it over two of ours. Slade then stated to us his conviction that the phenomena were produced by disembodied intelligence, and stated that his own guide was a spirit by the name of William Clark, but other spirits often communicated indirectly through him. In answer to the question then asked, if William Clark were present, three loud raps were at once heard on the table, beneath our hands. Being requested to rap in another place, three more raps were heard upon the wall of the room, near Slade but entirely in sight. Slade next took two sates, which he allowed us to carefully examine, and then placed them tightly together with a bit of slate pencil between them. Holding these by the edge with the thumb and fore-finger of his right hand, he laid them across the arms of the person nearest him, and resting his arm upon the latter's shoulder in such a manner that the slightest movement of his hand would be at once detected. Soon a scratching was heard by all which evidently proceeded from between the sates, and which continued for quite a length of time. Two faint taps from the same location announced the completion of the writing, which was as follows:

"My Friends. Before a subject can be understood, it must be investigated. Many are apt to pass judgment before investigating. This is not just. It is very easy to give the cry of 'humbug' but often hard to prove. I am truly, William Clark."

This was written in a good round hand and not only were the words entirely disconnected from each other as if the writer had

raised his pencil between them, but the marks of punctuation, quotation, underscoring, etc., were given as above.

As Slade announced that he felt a mediumistic power from some of us, the slate was asked if any of us had such power. Two of us were said by the slate to possess it. The answers to these questions were received upon one slate alone, held slightly under the edge of the table. It was shown that when the chain of hands was interrupted, the writing ceased, but when the chain was again completed, the industrious scratching continued. We were then requested to write a question upon the back of the slate, without showing it to Slade. Slade placed the slate having the question upon the lower surface, under the table as in the preceding case. But this time not only was the writing delayed but the current appeared to pain Slade far more than usual. He frequently withdrew his hand and showed every indication of pain. Finally the writing was completed and read. "It is more than we can now explain." The question had been one occurring in our study of Psychology, viz., "What is abstraction?" As a second question we wrote, "What was the weather yesterday?" The answer was promptly given, "It was very inclement yesterday," which was certainly true. In order to obtain this answer, Slade placed both long and short pencil upon the slate and held it beneath the slate as before. The long pencil was heard to tap a few times upon the table and was then hurled violently across the room. The answer was then written with the shorter pencil.

To vary the manifestation, Slade held the slate beneath the table and let go of it, bringing his hand back upon the table. As we sat waiting for it to fall or to reappear, it was suddenly pushed up for half its length in the middle of the unoccupied side of the table, and at too great a distance from Slade to allow him to easily reach it. This was seen by us all, and Slade was at this time sitting in such a way as to be entirely in plain sight. A moment after the appearance of the slate at this unexpected quarter it was pushed into the lap of the person nearest Slade. Slade next requested the person opposite him to place one hand beneath the table, continuing the chain with the other. He then held the slate as before and soon, with the remark, "Well it's gone," placed his hand back upon the table. After waiting a few moments the slate was pushed into the hand of the person to receive it. This phenomenon was repeated with each of us. The sensation as the slate was pushed into the hand was precisely as if it was handed by some one, who let go when it was fairly taken. Also, in two of the cases, there was a cold draft felt beneath the table by the person about to receive the slate although the windows were closed and it was not noticed by the others.

We next requested that we might see some of the phenomena described by Professor Zöllner, such as tying knots in endless cords, etc. Slade remarked that these phenomena rarely occurred and then only after a number of sittings with the same individuals. He asked, however, if his control would try, but received the answer, "Can't now, think of what you have received." This came with the slate lying upon the table with the pencil under it and Slade's fingers resting motionless upon it.

A short mark was then made upon the slate, a short pencil laid upon it and covering it, and a long pencil laid against the framework. When these were placed beneath the slate, the long pencil was thrown from the slate on the table to the person opposite Slade, while the short pencil was not moved from the mark, showing that the propulsion could not have resulted from jerking the slate.

The next occurrences of interest were three soft touches, as of a human hand, upon the knee of the person opposite Slade, and raps upon the chair in which another was sitting.

Slade then offered to try and see if his control would lift any of the parties, chair and all, from the floor. He then placed his arm about the other's neck, but in such a manner that the slightest muscular contraction would be at once perceived, and again formed the chain with his other hand. Almost immediately the chair with its occupant was lifted about six inches from the floor and then allowed to fall back. The force was apparently applied from beneath, and yet the entire chair and its occupant were continually visible to both of the others and the chair with which this was done was an ordinary cane seated one. When Slade held the slate next beneath the table the message was written, "Can't do more," and the sitting was finished. The day was very rainy, and in such weather Slade claims that the phenomena are much less strong than at other times.

We have given this report merely as a description of the phenomena as they actually appeared to us; and we agree perfectly with one another in every particular as to what we really did experience. None of the phenomena described can we explain in the least nor do we think it possible that they could have been done by any sleight of hand however skillful.

E. B. DELBARRE,
C. F. MARBLE,
H. H. WILDER.

A VIGOROUS DEFENSE OF CHARLES H. FOSTER.

A Recital of Remarkable Phenomena.

To the Editor of the Beloit-Philosophical Journal:

Since the departure of that phenomenal man, Charles H. Foster, to the higher life I have seen a number of "recollections" of him published in both spiritual and secular papers. While all but one evince a willingness to deal honestly with the memory of this remarkable person, acknowledging that he possessed powers inexplicable by recognized natural laws and showing a reluctance to draw even "His frailties from their dread abode," the exceptional one, the *St. Paul Pioneer Press* does not hesitate to manufacture and publish a tissue of falsehoods to his discredit. Although the expose by the *Pioneer Press*, has been sufficiently "exposed" by the incisive review of the same by Mr. Benson Murray, I am thinking that honest inquirers will be gratified by seeing what he says about the "blood-red writing" confirmed by a circumstantial relation of an experience which precludes the possibility of trickery; and which, withal, has many mysteries associated with it quite as unaccountable outside of spiritual philosophy.

In 1870, while in New York City, I received a letter from home (California), which had been detained two weeks in St. Louis. It was from the family physician of my daughter, Mrs. M. P. stating that she was fatally diseased by cancer. Without one thought of obtaining reliable information but desirous of seeing the man about whom I had heard so much, and being obliged to remain in the city till next day, I repaired to Foster's

office, found him alone, but two ladies soon entered, to whom I agreed to give place on condition that I might witness their séance. While describing their friends which he professed to see, I inquired, "Do you see any of my friends?" Looking around with a vacant stare he replied, "No," but pausing a moment said, "Yes, there comes your wife, and she is so excited that I doubt whether she can communicate."

"Can she tell me anything about home?"

"All well in California," was his reply.

"Then," said I, "that is not my wife, for I know it is not so."

In an excited way he added, "She says

Mary is getting well and will be as well as ever in her life."

With my knowledge of the incurability of cancer, I continued; "I cannot, believe it, but if she will give the date of death, I can believe it is my wife." Striking his hand down heavily on mine, which was resting on the table, he spoke with emphasis: "She says she will write it in letters of blood on my hand." Immediately I could discern faint, reddish marks on the back of his hand, which grew more and more distinct, till "Nov. 6, 1868" was unmistakably plain. The ladies standing nearby, read it aloud before I spoke; indeed I avoided speaking, fearing I could not trust my eyes. I was simply amazed. I mentally inquired, "How did this man know I ever had a wife or a daughter, and that her name was Mary, and that we hailed from California, as I had not given them the least possible clue?" We all saw the letters fade out in about one minute of time.

I came home. A physician from the city, had pronounced the diagnosis erroneous, changed the treatment, rapid convalescence ensued, and in twelve months another grandson appeared.

The above is all of my own knowl'g'-g;

every item true, or my senses cannot be trusted in anything.

The following is hearsay:

A distinguished M. C., an intimate friend, firmly believed mediumship a humbug and Spiritualism a delusion. When Foster was in Washington, with a number of others, he called on him. "Col. B." said Foster, [no names had been announced,] "a lady came in with you who says she is your mother, and to verify that fact, will write her name on my arm, exposing it. The Colonel told me he was filled with blank amazement on seeing the name of his mother, knowing that no one in Washington knew it but himself, and while watching it fade away, Foster resumed, saying: "And there comes your law partner, Col. S., who says he has been but a few weeks in spirit-life."

"When I had become good enough," continued Mr. B., "to test the Colonel's presence, I inquired what he did with a document he took from the office when he last left it;" adding, "I have ransacked the city in vain to find it." "Why," replied Foster, "I left it in drawer No. 18, in Judge M.'s office, and it is there now."

"I was about to start home, and when I reached our city, I went directly to that office, opened No. 18, and there lay the paper and this is my first and last experience in Spiritualism. I confess the evidence of Col. S.'s mental presence was indisputable, but I concluded its rationale, like the search after God, so far transcended human capacity that I might as well let it alone."

Now, that story as well as my own, is true beyond the shadow of a doubt, and if the St. Paul man, the Apostle Paul himself (shades of Gamaliel pardon the sacrilege or all the fraud hunters combined, without the aid of supramundane laws that our scientists mainly ignore, will explain the process by which the above-named results were achieved, and publish the same in THE RELIGIO-PHILOSOPHICAL JOURNAL, the intelligent readers will owe them and yourself a debt of gratitude.

Mr. Murray seems to have regarded the Pioneer's claim (*i.e.* the intelligence of Foster appearing simultaneously at five different places) as unworthy of attention. He would be right; if all who see it were advanced investigators, but the neophyte or casual reader may regard such apparent ubiquity as indicative of trickery, or invoke an orthodox devil for explanation. We have yet to learn how broad an audience can be reached at the same moment by a disembodied spirit.

While I know I am giving too much importance to the Pioneer's flimsy theory of slate-writing, I will name the following to clearly disprove it. Fred Evans had recently arrived in San Francisco. He could have known none of my relatives or friends any better than does the Shah of Persia. Two slates were well washed, firmly clasped together and hung on a chandelier five feet above our heads in broad daylight. The pencils were immediately heard, and in from eight to fifteen minutes we found seven different communications in as many plainly different styles of writing, signed by the full names of my father and mother, married sister, a step-sister, a friend who recently died in Baltimore, a sister-in-law, and one a stranger, desiring his wife and children, should hear from him. Does this last prove possible mistaken identity by spirit? or have I forgotten the man while he remembers me?

St. Helena, California. C. B. CRANE.

General News.

An academy of Oriental languages is to be founded at Berlin this year.—Mrs. Frances Hodgson Burnett will remain in Boston until spring.—General Longstreet is writing his military memoirs. He resides at Gainesville, Ga.—Mrs. Louise Chandler Moulton keeps open a charming salon in Boston, Friday being her reception day.—A New Orleans judge the other day sent a monkey to jail in default of bail bonds for appearance at trial.—Bismarck's doctor, Schwenninger, has been invited to go to St. Petersburg to treat the Czar for obesity.—Mr. Addison Hamlin, grandson of the ex-Vice President is a metallurgist for an iron manufacturer in Maine.—A Boston minister objects to having his sermons printed on the same page with advertisements of Old Bobbin.—A female brass band has been organized in Cuthbert, Ga.—The Arizona Legislature at its last session appropriated \$3,070.80 for newspapers for the members. They wanted to keep abreast of the times.—The American Exhibition in London has been postponed until May, 1887, in order to avoid interference with the Indian and Colonial Exhibition.

The monument which is to be placed above the graves of General Toombs and his wife at Washington, Ga., is a draped shaft of Italian marble, twenty-five feet in height.—The Sultan has engaged two German apothecaries to devote themselves exclusively to his service, at \$5,000 a year each, with board and lodgings in the palace gratis.—Dr. Metzger, who was summoned to Rome to attend the Pope, declined to take charge of the illustrious patient, as it is his rule not to accept rheumatic persons who are more than seventy years old.—Wallace Ross and Fred Plaisted, of Toronto, propose to attempt to sail through the Niagara whirlpool in a boat next August.

SICK HEADACHE. Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them. One gentleman thus relieved writes: "Hood's Sarsaparilla is worth its weight in gold." Sold by all druggists. 100 doses \$1.

"The Flowers that Bloom in the Spring" are beautifully illustrated and described in the exquisite Seed, Plant and Bulb Catalogue just received from Vaughan's Seed Store, 22 LaSalle St., Chicago. The cover pages of this Manual are in gilt and purple, one of the finest we have seen. All classes of seeds for farm, garden, lawn and conservatory, are offered. Our readers will all afford to patronize such an enterprising Western House. Write for a catalogue.

The stirring editorials, "Personality and Identity," "Evolution," "Is God a Person?" in last three issues of *Mental Science Magazine*, 161 La Salle Street, Chicago, are each in 16 pp. pamphlets. Single copies, 50 cts.; per dozen, 30 cts. The three, 12 cts. Address above.

SCOTT'S EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES.
ITS USE IN LUNG TROUBLES.

DR. HIRAM CALORETTO, of Jacksonville, Fla., says: "I have for the last ten months prescribed your Emulsion, to patients suffering from lung troubles, and they seem to be greatly benefited by its use."

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—*St. Louis Presbyterian*, June 19, 1885.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either Hale's Honey of Horseradish and Tar, 25c. 50c. and \$1.

The following is hearsay:

A distinguished M. C., an intimate friend, firmly believed mediumship a humbug and Spiritualism a delusion. When Foster was in Washington, with a number of others, he called on him. "Col. B." said Foster, [no names had been announced,] "a lady came in with you who says she is your mother, and to verify that fact, will write her name on my arm, exposing it. The Colonel told me he was filled with blank amazement on seeing the name of his mother, knowing that no one in Washington knew it but himself, and while watching it fade away, Foster resumed, saying: "And there comes your law partner, Col. S., who says he has been but a few weeks in spirit-life."

"When I had become good enough," continued Mr. B., "to test the Colonel's presence, I inquired what he did with a document he took from the office when he last left it;" adding, "I have ransacked the city in vain to find it." "Why," replied Foster, "I left it in drawer No. 18, in Judge M.'s office, and it is there now."

"I was about to start home, and when I reached our city, I went directly to that office, opened No. 18, and there lay the paper and this is my first and last experience in Spiritualism. I confess the evidence of Col. S.'s mental presence was indisputable, but I concluded its rationale, like the search after God, so far transcended human capacity that I might as well let it alone."

Now, that story as well as my own, is true beyond the shadow of a doubt, and if the St. Paul man, the Apostle Paul himself (shades of Gamaliel pardon the sacrilege or all the fraud hunters combined, without the aid of supramundane laws that our scientists mainly ignore, will explain the process by which the above-named results were achieved, and publish the same in THE RELIGIO-PHILOSOPHICAL JOURNAL, the intelligent readers will owe them and yourself a debt of gratitude.

Mr. Charles Darnbarn will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 29th to April 4th. Mr. Darnbarn would be pleased to arrange for one or more lectures to such Societies as convenient to his route, either going or returning. Address him at 463 West 23rd St., New York City.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either Hale's Honey of Horseradish and Tar, 25c. 50c. and \$1.

SEALLED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: 25¢ and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

MR. CHARLES DARNBARN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 29th to April 4th. Mr. Darnbarn would be pleased to arrange for one or more lectures to such Societies as convenient to his route, either going or returning. Address him at 463 West 23rd St., New York City.

THE LADIES' ALL SOCIETY meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

THE PEOPLE'S SPIRITUAL MEETING OF NEW YORK CITY convenes every Sunday at 10:30 A. M. and at 7:30 P. M. at Miller's Academy Hall, 54 Union Square.

FRANK W. JONES, Conductor.

METROPOLITAN CHURCH FOR SPIRITS, 251 West 23rd Street, Mrs. Mary St. John, Minister, services Sunday at 11:30 A. M. & on Wednesdays at 7 P. M. Dr. Carroll, Preacher; Mrs. Eliza Burroughs, Vice-Pres.; Dr. George H. Perine, Secretary; F. H. Maynard, Treasurer.

THE SOCIETY OF UNITED SPIRITUALISTS.

THE SOCIETY OF UNITED SPIRITUALISTS, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre. The exercises will consist of a lecture, tests, short addresses, and singing.

DR. J. H. RANDALL, President.

SARATOGA SPRINGS, N. Y.

THE FIRST SOCIETY OF SPIRITUALISTS at Saratoga Springs, N. Y. will hold meetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month at which Mrs. Nellie J. T. Wilson and Dr. J. H. Randall officiate.

K. J. HULING, Secy. H. J. HORN, Pres.

"STIR THEM UP!"

Rev. Samuel Watson Responds to the Appeal.

To the Editor of the Religio-Philosophical Journal:
I see by your last issue two of your correspondents make reference to my views as expressed through the press. The first one, signing himself "Josepho," says: "I thought he had solved the phenomena of Spiritualism in a way that had left him still an orthodox Christian." In his next paragraph he says: "Let me not do Dr. Watson injustice. I say he has ceased to be orthodox, because in a late communication he affirms a disbelief of the miracles of the Bible." I have not professed to be orthodox for a quarter of a century. I believe in universal, unchangeable law; that every thing is done in harmony with law. In all my writings and addresses I have ever maintained this great, glorious truth, consequently every thing that ever occurred as recorded in the Bible must have been in harmony with this fundamental principle, which is like its author "without the least variableness or shadow of turning." This is now acknowledged by intellectual preachers and church people as well as scientists. Law prevails in this world, and my information from the Spirit-world is that it prevails over there as it does here. Law has inseparably united virtue and happiness, vice and misery. What we sow in earth-life, we reap in spirit-life. If we sow to the wind here, we shall reap the whirlwind when we meet the record we have made here by wrongdoing, on the other side.

There is no personal God to punish the wicked or to reward the righteous, but whatever character we have formed in our earthly life we carry with us to spirit-life, and reap the legitimate result of what we have done and bear in this our rudimentary state. We gravitate to our own place just as natural and as necessary as any other event that has ever occurred with us. I will go still further and give as my conviction that our place will be the best place for us. Moral and intellectual qualifications are necessary to produce happiness with such associations. Hell, or sheol, is as necessary as heaven, for the latter would be worse than the former if there were no qualifications for the place. These states are the necessary and the inevitable result that diversity of character we find here.

The teachings of Spiritualism do, as no other system, justify the ways of God to man. Some of the creeds are slanderous to the Divine Being.

I will now turn my attention to my friend S. Bigelow's notice of what I said in regard to the lecture of Mr. Wright by the spirit "Rushton." I have never met Mr. Wright, but from all I have heard from my old friends of Philadelphia where he is filling his second year for the First Society, he is one of the finest lecturers in the field. Though I endorsed nearly all he said, yet there were some things that I could not endorse, and to which I referred in my pleasant criticism. Whilst my friend Bro. Bigelow says he "fully agrees with Bro. W. in his religious views and teachings as I understand them, yet I can but think him in error as to his views of the real animus of Mr. Wright's, or Rushton's statements and also of primitive Christianity—confounding the religion of Jesus or his humanitarian teachings with Christianity."

"Now, I respectfully ask Bro. Watson to show us our mistake. I say us, for we are legions who cannot see as he does. Will he please tell us about this Christianity, which he so much admires (as we all do) and considers identical with Spiritualism. When, where, and by whom was it first established as an organized system of belief? What now represents its beauty and purity, grand even in its simplicity and the admiration of the world? What creeds among the vast number that show even the lingering traces of this religion of love and kind deeds, of personal responsibility, of inborn and inherited goodness, and divinity ever tending upwards towards its source in the great over Soul?"

My friend Bigelow asks a number of very important questions that would take more time to answer than you have space to print, to do justice to the subject. The Christianity that I believe in is true Spiritualism. The birth of its founder was told to his mother by the "man Gabriel." It was announced to the shepherds by the angel of the Lord, after which by the heavenly choir as bringing "peace on earth and good will to men," and "good tidings of great joy to all people." This true gospel of Jesus is accompanied with signs and wonders in this day as it was eighteen hundred years ago. This is the same religion that was promulgated in the first century. It heals sickness and disease, enables mankind to see visions; imparts the gift of prophecy and power to discern spirits; grants gifts of tongues; it gives power to cast out devils, at Jesus, the disciples and others did in that age. Others become entranced, and their organism is used by spirits as in days of old, when as the prophet Ezekiel said, "A spirit got into me and I spoke." Paul, Peter and others were entranced then as many are in this age all over the world. These miracles, so-called, continued to be performed not only by Jesus and his apostles, but continued in the church during the days of its purity and spirituality.

The acts of the Apostles as recorded by Luke, tell us of the outpouring of the spirit on the day of Pentecost, when the mediumistic disciples were controlled to speak in all the languages of the vast crowd, when three thousand were added to the church in one day and five thousand at another. The first sermon to the Gentiles was preached to Cornelius and his neighbors, which was brought about by his being directed by a spirit-man to send for Peter who was entranced at Joppa, and thus the middle wall of partition was broken down by spirit agency between Jews and Gentiles.

The gospel was first preached on the continent of Europe by Paul, to whom a spirit-man appeared inviting him to come over to Macedonia. He and those itinerants went with him and powerful revivals attended their ministry, to whom Paul sends some letters which are bound together as part of the "Holy record," and read in the church at present. The success of the church in those days was in proportion to the spirituality of its advocates. In the close of the sacred canon, one of the old prophets makes wonderful revelations to the clairvoyant and clairaudient beloved disciple John, when he was "in the spirit on the Lord's day," on the Isle of Patmos.

All through the Acts of the Apostles spirit manifestations are seen, demonstrating the truth of what Jesus said, "that they who believe on me shall do the works" I do, and greater works than I have done, because I go to my Father." Eusebius, the father-of-church history, testifies to those things. The bishops and clergy claimed to have similar spirit manifestations to those which are occurring now all over the world.

This glorious doctrine was driven from the church by the creeds, and councils of men.

Rome, by her chivalry, had conquered the civilized world, and her imperial city had become the grand centre of political power. Constantine, the Emperor, having made the Empire the mistress of the seas and conqueror of the world, determined to make her the centre of ecclesiastical, as well as civil and military power. Their Council of Nice made Doctors of Divinity, and they declared the plain, simple, humanitarian gospel of Jesus until they changed it from spiritual to a material religion. They continued to alter and amend the doctrines of Christ until a great majority of the commands of Jesus were not only declared done away, but many of the most useful and beneficial of his commandments to mankind were entirely forbidden in the churches, and the gospel was left without a sign of its former spirit manifestations until the present century, when it has pleased God to bring the heavenly doctrine again to the sons and daughters of men, and which is now stirring the hearts of millions, and proving by its signs and wonders that true Spiritualism is primitive Christianity, and that the faith of that day is now being restored to us in this age, which is dawning. The discerning of spirits is one of the gifts that Paul teaches that we should covet. This is simply clear-seeing, clairvoyance, or seeing with our spirit eyes, as Samuel, Elisha and the old seers mentioned in the Old Testament. This is one of the most lovely and demonstrative phases of Spiritualism and of Christianity as taught by its founder, and enjoyed by thousands at the present time.

Moses and Elias appeared to Jesus and those of his disciples, Peter, James and John, on the Mount. Paul says: "Are they not all ministering spirits sent forth to minister unto them who shall be heirs of salvation?" All the countless millions of spirits of the Spirit-world are ministering to loved ones now, and if our spirit eyes were opened like the servant of Elisha, we would see these heavenly children of the Summer-land ever about us, impressing us to do that which is right and to do good to suffering humanity as far as we have the ability, as the religion taught by the founder of Christianity.

The primitive doctrines of Christianity are becoming so well developed through obedience to Christ's commandments, that spirits are now manifesting themselves in a wonderful manner to living men and women, among all nations, and it will not be long until the materialized spirits of our departed friends will become familiar to us, and we shall enjoy their heavenly presence every day. The church may condemn and denounce it. The press may pass it in silence or sarcasm, but Spiritualism has already assumed such proportions that her claims have arrested the attention of the nation, and the wisest minds of earth are receiving its truths as the pure religion of Jesus and the salvation of the world.

While the church may ignore these spiritual influences as the scribes and Pharisees (the church) did the claims of Jesus, there is a large and liberal class of intelligent minds outside of church organizations, who are unable to accept the interpretations of the gospel embraced in the various creeds of the different denominations of the Christian church, yet they believe in Christ and his teachings. They are the valiant vanguard of the reasoning maturity of the church of God. They are the chosen of heaven to stand as the impregnable bulwark between the half-doubting Christian church and the watchful world. They are ordained to form a broader and higher platform of religious faith for the church of the second Christian era, of the reasoning age of the world, a platform of faith that shall be supported by the comprehensive principle of the Fatherhood of God and the brotherhood of man; of love to God and man, as Jesus said on these two hang all the law and the prophets. These principles include the whole sum of moral obligation.

The youth of the church and the world, the age of unquestioning faith, is rapidly passing away, and the era of reasoning maturity is pressing urgently forward, demanding a reasonable religion adapted to its progressive enlightenment, and to its further development of the understanding. The church is losing the sympathy of liberal minds inside, as well as outside of her organization. She must show clearly to this reasoning age, that her religion is founded on reason and philosophy, as well as on revelation, and is broadly adapted to the progressive nature of man.

Does not the clergyman yet understand that the Christianity of the New Testament, with its dreams, trances, healing gifts and various spiritual manifestations, rests upon the same foundation as the phenomena connected with Spiritualism, the testimony of the senses and the moral judgment of rational man? It is true they comprehended this position for every argument brought to bear against genuine phenomena relating to Spiritualism, is poisoned javelin hurled at the very temple of Christianity itself. In fact, true Spiritualism and primitive Christianity as enunciated by its founder are synonymous, and must stand or fall together.

Memphis, Tenn., Jan. 30, 1866.

THE FAITH CURE.

Discussed by the Rev. T. E. Green at the Meeting of the Society for Psychical Research.

The Western Society for Psychical Research met Tuesday evening, February 2d, in the Tremont House. About fifty persons were present. The Society is scarcely a year old, being organized in May, 1855, and its membership has increased largely. The President, Dr. A. Reeves Jackson, presided. The Rev. Thomas E. Green, of the Eighth Presbyterian Church, as the lecturer of the evening, was then introduced. He thought there were three classes helped and thirteen injured by the faith cure, viewed from a religious standpoint. The first were those who were lovers of the eerie strange and weird and who believed in doctor's prescriptions, who were nervous, hypochondriacal, and imaginary, who were not really diseased, but who took baths, travel, and medicine in search of health. The third were the religious cranks, from the stupendous Salvation Army to the peripatetic evangelists traveling from place to place where there were those who could stand so much religion. There were four premises underlying the so-called faith cure: First, all sickness is the direct result of sin. A child's colic was caused by sin, if not its own that of its ancestor; second, Christ's atonement; third, just as the redeeming power was received by true faith the divine remedy would be used and all others were sinful. Dr. Collis approved of a stepping stone, and gave quinine when faith failed to cure, but his action was denounced by others. "I am a Presbyterian clergyman and will be adjudged as erratic when I say I do not believe in sin. Sin is a negative quality. It is to

goodness—what cold is to heat, darkness to light, simply the absence of the positive. I do not know of sin being the cause of sickness. Lobster said if inordinately indulged in by the saints of the earth will produce dyspepsia, and praying will not cure it. Sin is like want, poverty, all suffering, and why not cure them by faith? Why not revive the dead by faith or carry out the objects of the associated charities in this city by that means? I have more faith in metaphysics than the faith cure. Metaphysics has a semblance of something—faith is mere balderdash and is ludicrous—a mere stick of wood. If my child were sick I would pray to God, then telephone for the best doctor I could find."

President Jackson approved the ideas of the lecturer. He knew a man who claimed that his daughter had Bright's disease of the kidneys, a tumor in the stomach, and insomnia, and was cured by the faith process in half an hour. The meeting adjourned for one month.

WAS IT A PHANTASY?

Strange Appearance of a Spirit in a Cemetery,

BY ETTA W. TASCHER.

Whether or not man can "call spirits from the vasty deep," there is no doubt that he is surrounded by unseen forces. Power has been manifested through all the ages, and phenomena have been made apparent to the senses which have mocked the inquiring research of the psychologist, and turned a deaf ear to the entreaties of science. These phenomena have been witnessed in every phase of being from the miracles of Moses and the vision of Saul to the wonderful results of genius seen at every turn. We may not separate these manifestations. They seem to belong to spirit and matter, to mind and muscle, flesh and brain. Certainly they are inexplicable. What, then, is the conclusion? May we not rationally believe that we stand on the confines of an unseen world in whose realm laws govern, and phenomena become apparent of which only occasionally we catch a glimpse? Surrounded by the infinite in a world where finiteness and infinity are strangely mingled, it is true, as Mrs. Hemans has beautifully said:

"Darkly we move—we press upon the brink,
Happy worlds words and know it not;
Yet it may be, that nearer than we think
Are those whom death has parted from our lot.
Fearfully, wondrously, our souls are made,
Let us walk humbly on, but undismayed."

These thoughts were engendered in my mind by some singular experiences written down at the time of their occurrence, among which notes I find the following: To preface the account, I wish to say that I was born and bred in "New England," educated a strict Congregationalist, and myself and daughter who was with me at the time this happened, are at present quiet women, members of the Episcopal Church. All our lives have been spent in sober, unquestioning faith in the church and its environments, far removed from low superstition or belief in charlatanism.

In one of the cemeteries of this city there is the grave of a dear friend of our family, who died several years ago. This grave we have had the care of since the form we loved was enclosed within its silence, and it has been our privilege to decorate it with flowers during the summer seasons, and at length it has become a habit to visit the cemetery every Saturday afternoon for the purpose of changing the bouquets, and other floral devices placed there in memory of the sacred dead. My daughter and I had prepared our flowers as usual one Saturday afternoon last summer, but being hindered by callers, we arrived at the grounds just as the young moon began to silver the sombre pines that shade and whisper, and mournfully breathe soliloquies above the gleaming tombstones. We passed over the steps, and up the slight ascent to the grave we sought, which being entirely surrounded with dark jack-pines lay in dense shadow, so that Julia (my daughter) had to kneel close by its side to see to remove the faded flowers and replace them with the new. Meanwhile I took the watering-pot and walked slowly along a narrow, winding path that led to a pump situated near the center of the enclosure. The evening was beautiful, and a calm serenity pervaded everything, a feeling of perfect peace came over me, and my thoughts went back to the dear old home in New England, and the graves there that I had long ago seen close over my mother, my child and many others that seemed to take my soul with them to the eternal world. All at once, something made me look around, as if some person might have stirred beside me breaking my quiet reverie. I glanced at the path, and there just beyond it, quietly standing beside her own monument, I saw distinctly Annie C.—a lovely young lady that had tragically met her death four years before, by the accidental capsizing of the boat containing a merry party of young people that were rowing on one of the lakes of a summer resort near our city. I looked at her intently, and saw that she was dressed in a black dress that seemed to fit her figure perfectly, and I thought "she is more slender than I remember her." I kept mechanically stepping slowly onward, gazing in the face so near. As I moved along past her, she turned her head so as to look full in my face. I noted the arrangement of her hair and the luminous smile that lit her gentle countenance without a fear or excitement. I did not even think to speak to Julia, but gazed silently, intently at her, still continuing my slow mechanical walking along the path, and then, just as I had gone beyond the figure, so that I began to look backward over my shoulder at it, like a wink she disappeared. I stopped short upon this, rubbed my eyes and looked again, but could see only the quiet graves, over which the shadows grew more and more dense, relieved here and there by glimmering patches of silver where the moon penetrated the foliage of the oaks and pines. I went on, however, very calmly, filled my watering-pot and returned where Julia still knelt beside the grave, busily putting the finishing touches to the flowers. I said, speaking rather softly, carefully modulating my voice so as to be sure not to startle her, "I believe Annie C. is here, Julia." "Why?" she asked in the same subdued tone, seeming entirely engrossed with the flowers. I told her what I had seen, adding reflectively, "she had on a very smooth looking black dress. I noticed it in particular because it seemed to fit so perfectly," and I thought she looked more slender than I remembered her in life and my mind even in that amazing moment, realized that it might be the color of the dress, and the perfect fit that gave that appearance to her figure. "I never saw Annie dressed in black, did you?" "No," she replied rising from the side of the grave, and after thinking a moment, "but I am sure I heard at the time that she was buried in a new black silk dress that had

happened to be finished and sent home a few days previous."

We stood there talking several moments very quietly, I endeavoring to tell her every little detail of dress and arrangement of hair, dwelling with great joy on the expression of rapturous sweetness I had seen on the face by the monument. At this moment Julia stooped to rearrange something that had escaped her careful hands about the grave, while I leaned against the head-stone, putting my arm around it, saying dreamily, looking at the grave, "Oh, if we could only see Edwin," (referring to the friend lying there)—then, as the thought occurred to me, "If this is only a phantasy of my brain, why may I not conjure him up as well as Annie C., whom I knew so little, and certainly never thought of until my eyes were attracted to the spot where she stood, as if she might have opened some invisible door and stepped out, causing me to look around naturally." The moment the idea dawned that it might be a phantasy, or hallucination due to some occult mental state, I stood perfectly still, concentrating every power into the one determined effort to see, or imagine I saw Edwin. Fully absorbed in this purpose I stood gazing towards a rift in the trees where the moon shone brightest, when suddenly some one came from behind me, lightly brushing against my dress. I felt the presence unaccountably. Starting from my dreamy attitude, I glanced swiftly around, and there again was Annie C., back to me this time, gliding along down to the foot of the long grave. "There she is," I exclaimed. "See! See!" but as Julia rose, quickly turning around to look where I pointed, the figure vanished.

Never shall I forget the appearance of that tall, slender form gliding along in the flickering moonlight that seemed to illuminate it, or was it an unearthly radiance? Something lit her whole figure, and on her hair I could see a little frizz of soft dark curls, or a few wavy hairs floating backward that seemed ruffled by the evening breeze as she swiftly passed around to the foot of the grave and was gone. On our way home we talked and pondered; earnestly seeking some reasonable solution of the matter. Just as we arrived at our own gate, we met a gentleman we knew, and I asked him if he had ever attended any of the Spiritualistic meetings. I had heard were in progress in the place. Upon his replying that they were very odd affairs; that he had been a few times and there was to be one that evening, we concluded to go at once to the house where the meetings were held and see what would occur. We were late, and the medium was standing speaking to the assemblage. We slipped into chairs by the door still as possible and listened observantly. In a few moments a stranger sitting by the table began to write with a strange jerking motion, and at the first pause in the lecture he said, "I have a communication for Mrs. T." "What is it?" I asked, my curiosity thoroughly aroused. He handed me the paper on which we read: "I am very glad I have been able to show myself to you. Go often to the cemetery at twilight, and you will see me again. Your friend, Annie C."

A PLEA FOR COMMON SENSE.

To the Editor of the Religio-Philosophical Journal:

The 8th page of your issue of Jan. 30th contains three articles, it is well for all to read and study. One is from E. T. Holbrook, one from the *Scientific American*, and one from *Mental Science Magazine*, by Dr. W. F. Evans. It is wise in you to publish them thus in juxtaposition, that the thoughts of each writer may, as far as needed, be corrected and modified by the others.

I like the article by Judge Holbrook and the one taken from the *Scientific American* much the best. The extract from the *Mental Science Magazine* may contain a modicum of truth, but to me, they are mainly a sample of the nonsense that in these times so frequently appears under the assumed garb of science. Both the other writers say enough, perhaps, to correct the errors in the third one; but it would seem that "line upon line, and precept upon precept" are continually needed to offset the utterances of the numerous callow philosophers spawned in the metaphysical schools, and so often putting forth their teaching "against the stomach of our sense," and against the sounder, more discriminating deduction of positive philosophy.

Let us just remind Dr. Evans that in quoting from *Arcana Celestia*, the law upon which his theories are built, he assumes as authority the deductions of one who was by no means infallible. Swedenborg was a seer, and to some extent a philosopher; but so weighed down by the atmosphere of the age in which he wrote, as to call the Jewish Scriptures the "Word of God,"—so excited or unbalanced by his own fancied importance as a "comer with the world of spirits, that he was sometimes led into folly, if not seriously demented. The science of this age demands more reliable authority than that of the Swedish seer.

But to the main point of my criticism. Dr. Evans writes: "According to this universal law every diseased condition of the body must have its cause in some wrong mental state; for there is nothing in the body that is not first in the mind." Now as (with the other writers) we are by no means disposed to deny that the mind has a powerful influence in diseases, especially of a functional character; but to make such a sweeping declaration as the above quoted, is only an illustration of the false and cautious reasoning of the said "callow philosophers," now becoming so numerous and assuming the roll of teachers before they have taught themselves.

Is there any need of enlarging on the absurdity of such a declaration: "Nothing in the body not first in the mind?" Let us aptly illustrate: On day before yesterday in leaping a narrow icy stream, one foot of the writer slipped on alighting, and penetrated to some depth in the snowy current. Conscious of no injury except a saturated boot, I continued my walk; but on returning home and exchanging for a dryer covering, a slight sprain was discovered on the front part of the foot that developed into a swollen and somewhat painful condition, that will require, perhaps, several days of action by the unconscious powers of the physical system to remove. Will our astute philosopher contend that this slight unperceived lesion of the sinew of the foot was made upon the mind, or will he admit the truth, that it was made upon the sinews themselves by the overstrain thrown upon them in slipping? The unconscious powers of the body may have known it at the time (so to speak), but the mind, the conscious intellect, did not realize it until these unconscious life powers or laws had ordered rest and repairs, and commenced operations by instituting a pain and soreness that compelled obedience.

Again: if a person without knowing it, becomes diseased with small-pox through contagion, does the mind take it first according

to Dr. Evans? If so, let him turn his attention to the discovery of some method of extracting mental virus from the bovine animal to inoculate the minds of the people exposed. A word to the wise is sufficient. This false and sweeping statement needs careful revision and reformulation before science will adopt it as her own.

I beg these remarks may not lead off into defense by the use of the metaphysical jargon that all material things are but the expression of mind, etc. Our limited powers need a plain classification between the physical and the mental and the spiritual. We can reason upon them best and most practically by classing them as separate. Instead, then, of inoculating us with mental virus from the cow, let us all be inoculated with common sense enough to distinguish between diseases resulting to a physical system from physical causes and the many other diseases with which mental conditions are oftentimes intimately connected.

J. G. JACKSON.



DISFIGURING Humane Humiliating Eruptions, Tortures, Eczema, Psoriasis, Scrofula and Infantile Humors cured by the CUTICURA REMEDIES.

CUTICURA REMEDY, the new balsm or purifier, cleanses the skin and removes the deposit of impurities and poisons elements.

CUTICURA SOAP, an exquisite Skin Beautifier is indispensable in treating Skin Diseases, Baby Humor, Skin Blister, Chapped and Oily Skin.

Sold every where. Price, CUTICURA, 50c; SOAP, 25c; REMEDY, 12c. Prepared by the POTTER & CO. and CHEMICAL COMPANY, Boston, Mass.

Send for "How to Cure Skin Diseases."

Sharp, Soothing, Soothing, Neuralgic, Rheumatic and Neuralgic Pains Instantly relieved by CUTICURA ANTI-PAIN PLASTER.

THE WONDERFUL LUBURG CHAIR, Library, Smoking, Reclining and Invalid Chair Combined. 50 CHANCES. Price, 57 and up. Send stamp for Catalogue. LUBURG MFG CO. 145 N. 8th St., PHILA. PA.

ELECTRICITY in DISEASE.

The scientific use of Electricity in the treatment of all forms of Paralysis, Leprosy, Alzheimers, Loss of Voice, Dr. Vitae Disease, Neuralgia, Chronic Neuralgia, Rheumatism, Fractures, Sprains, Epilepsy, Functional Impairments resulting from Excesses, Indulgences, Intemperance, etc., Piles and Fistulas, Nervous Disease and with send Pamphlets, Price, referring to the address of the author.

DR. GEO. C. PITZER, ST. LOUIS, MO.

THE GREAT AMERICAN GOOD NEWS TO LADIES.

</

Are the Phenomena of Spiritualism in Harmony with Science?

BY ALFRED RUSSEL WALLACE, LL. D.

Revised and corrected by the Author.

"Life is the elaboration of soul through the varied transformations of matter."—*Spiritual Evolution*.

It is a common, but I believe a mistaken, notion, that the conclusions of Science are antagonistic to the alleged phenomena of modern Spiritualism. The majority of our teachers and students of science are, no doubt, antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represent the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our own times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition, and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture—of being, in fact, either half-insane enthusiasts or credulous fools. Such denunciations, however, affect us little. The fact that Spiritualism has firmly established itself in our skeptical and materialistic age, that it has continuously grown and developed for nearly forty years, that by mere weight of evidence, and in spite of the most powerful oppositions, it has compelled recognition by an ever-increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy, and, finally, that despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made—all this affords a conclusive answer to the objections so commonly urged against it. Let us, then, simply ignore the scorn and incredulity of those who really know nothing of the matter, and consider, briefly, what are the actual relations of Science and Spiritualism, and to what extent the latter supplements and illuminates the former.

Science may be defined as knowledge of the universe in which we live—full and systematic knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing that may widen and deepen his knowledge of nature, and if he is wise as learned he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself. Now, modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been hitherto little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there is no law of nature yet known, to us but may be apparently contravened by the action of more recendite laws or forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and they simply refuse to recognize the competence of those who have no acquaintance whatever with the facts, to determine the value or correctness of those conclusions.

We who have satisfied ourselves of the reality of the phenomena of modern Spiritualism in all their wide-reaching extent and endless variety, are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing Socrates and St. Augustine, Luther and Swedenborg, as the credulous victims of delusion or imposture. The so-called miracles and supernatural events which pervade the sacred books and historical records of all nations find their place among natural phenomena, and need no longer be laboriously explained away. The witchcraft mania of Europe and America affords the materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror, and appeared to justify the cruel punishments by which it was attempted to be suppressed. Local folklore and superstitions acquire a living interest, since they are often based on phenomena which we can reproduce under proper conditions, and the same may be said of much of the sorcery and magic of the Middle Ages. In these and many other ways history and anthropology are illuminated by Spiritualism.

To the teacher of religion it is of vital importance, since it enabled him to meet the skeptic on his own ground, to adduce facts and evidence for the faith that he professes, and to shun that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of Agnosticism and materialistic science. Theology, when rified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years.

Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "unseen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Modern science utterly fails to realize the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organization." Spiritualism, on the other hand, recognizes in Mind the cause of organization, and, perhaps, even of matter itself; and it has added greatly to our knowledge of man's nature, by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognizance, and with an ethereal chemistry whose transformations are far more marvellous than any of those with which science deals. It thus gives us proof that there are possibilities of organized existence beyond those of our material world, and in doing so removes the greatest stumbling-block in the way of belief in a future state of existence—the impossibility so often felt by the student of material science of separating the conscious mind from its partnership with the brain and nervous system.

On the spiritual theory man consists essentially of a spiritual nature or mind intiately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus the whole *raison d'être* of the material universe—with all its marvellous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and modify it, the vast wealth of nature in the vegetable and animal kingdoms—is to serve the grand purpose of developing human spirits in human bodies.

This world-life not only lends itself to the production, by gradual evolution, of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man. In a perfect and harmonious world perfect beings might possibly have been created but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of mind as well as of that of matter. The need for labor in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the painstaking and devoted search required to wrest from nature her secret powers and hidden treasures—all directly assist in developing the varied powers of mind and body and the nobler impulses of our nature. Thus all the material imperfections of our globe, the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as *stimuli* to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain, that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity, and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means.*

Such a view as this affords us perhaps the best attainable solution of the great world-old problem of the origin of evil, for it is the very means of creating and developing the higher moral attributes of man, those attributes which alone render him fit for a permanent spiritual existence and for continuous progression, then the mere temporary sin and misery of the world must be held to be fully justified by the supreme nature and permanent character of what they lead to. From this point of view the vision of the poet becomes to us the best expression of the truth. We, too, believe that

"All Nature is but Art, unknown to thee;
All Chance, Direction which thou canst not see;
All Discord, Harmony not understood;
All partial Evil, universal Good."

Finally, these teachings of modern Spiritualism furnish us with the much-needed basis of a true ethical system. We learn by them that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading sin and suffering, are in all probability the only means of developing in us those highest moral qualities summarized as "love" by St. Paul and "altruism" by our modern teachers, which all admit must be cultivated and extended to the utmost if we are really to make progress toward a higher social state. Modern philosophers can, however, give no sufficient reason why we should practice these virtues. If, as they teach us, not only our own lives end here, but the life of the whole human race is sure to end some day, it is difficult to see any adequate outcome of the painful self-sacrifice they inculcate, while there is certainly no motive adduced which will be sufficiently powerful to withdraw from selfish pleasures that numerous class which derives from them its chief enjoyment. But when men are taught from childhood that the whole material universe exists for the very purpose of developing beings possessing these attributes, that evil and pain, sin and suffering, all tend to the same end, and that the characters developed in this world will make further progress towards a nobler and happier existence in the spiritual world, just in proportion as their higher moral feelings are cultivated here—and when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of unknown ancient writers, but as being founded on direct knowledge of the Spirit-world, and the continued actual reception of teachings from it, then indeed we shall have in our midst a power that makes for righteousness."

Thus, modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire it gives:

"The deep assurance that the wrongs of life will find the perfect guardian! That the scheme so broken here will elsewhere be fulfilled:
How not a dreamer's dream!
Love's long last yearnings satisfied, not stilled!"

Meditation and Daybreak.

* This argument applies of course to other worlds and systems, all of which, on the spiritual hypothesis, either have been or will be the scenes of the development of human souls.

HOME CIRCLES.

Directions as to Obtaining the Best Results.

A LETTER OF INQUIRY.

C. M. BABCOCK, ESQ.—Dear Sir: I have just read your letter in the RELIGIO-PHILOSOPHICAL JOURNAL. Myself and several friends would like to investigate something in the manner you describe. Can you give us a little more particularly the *modus operandi*? Would not most circles made up as you describe be without any manifestations? Of course we can only try, and I thought the trial might be much more likely to succeed if you would aid us.

Denver, Col., Jan. 27, 1886. A. M. G.

A. M. G.—ESQ.—Dear Sir: Yours of 27th at hand and noted. I will be glad to aid you to the extent of my ability. You must remember that my success was like the gold seeker in mining districts; one man will bull-headed stumble onto a rich pocket or vein, and immediately cover himself all over with glory, while others faithfully dig and seek for weary months with but little if any success. Now, perhaps you may not succeed in obtaining manifestations of any nature. Should this result be yours, do not conclude that there are no spirit intelligences within our reach, but rather believe, like the inquisitive gold seeker, that "there is gold hereabouts, but I cannot find it as yet." It is rarely, indeed, that one may meet in the circle of his acquaintances, one or more me-

diums so wonderfully developed as were H. C. and A. D. of my communication; still they do exist, and better ones maybe, and it may be your good fortune to meet such in your investigations. Such investigations may be conducted in various ways, and each method may produce some degree of success. As to the *modus operandi*: Select any number of ladies and gentlemen, from four to twelve—preferably about seven or eight; each sex about equally represented. Exclude elderly people while you are making first series of experiments (my experience is that younger people get better results). They may be admitted later when you have obtained some results of a satisfactory kind. Having formed your circle about a wooden table in a cool room, with both hands upon the table—not necessarily touching fingers, sit in subdued light, quietly for, say thirty minutes, and await results. It is not necessary to request in actual words the spirits to manifest if present. Your presence at the table is a sufficient prayer. Quiet singing or music of any sort aids in producing manifestations, it is thought.

Let not the least atom of dishonesty or side experiments by individuals be made during the sittings; reserve these for a period later on when you may know more, and at the same time have a little platform of facts whereon to rest. Investigate as for scientific facts. No one fact in nature is more sacred than another. It is no more sacred or supernatural a fact for spirits to communicate with mortals, than that water quenches thirst; therefore proceed with your investigations free from superstition and undue reverence.

You are as near God now and here as you ever will be. If this fact was more largely known and realized, there would be much less superstition throughout the land. Proceed, then, as you might in the study of chemistry. Meet at the same place at the same hour, having the same number of sitters, if possible, each reoccupying his or her particular chair. You should bear in mind that you may get manifestations which you do not expect; for instance: You may expect to hear raps or see the table move when one of your number may be entranced or may show a disposition to write, or do some other thing. In all these cases try to understand what is meant, and constantly aid your friends in their attempts at manifestation. If one is entranced, don't become frightened and try to "bring her out of it"; let her alone, but pay attention to her acts or words, so that the meaning of the spirit controlling may be understood, and he be content to leave. If you obtain raps—call one rap, no, and three yes; two will stand for "doubtful," or "don't know." Use the alphabet to get names or to spell out messages. Keep the moral atmosphere of your circle good, and you will not be troubled with lying or tricky spirits. Be watchful of the sayings and doings of your spirit friends. Select according to your own judgment, that part which to you seems good and true, and lay aside the residue for further digestion later on. Do not call every contradiction a lie. If you do not obtain some results after sitting thirty times, break circle and reorganize with different sitters.

Elgin, Ill., Feb. 2, 1886. C. M. BABCOCK.

"THE OCCULT WORLD."

(Mind in Nature.)

My personal friendship for my amiable young critic, Dr. Shufeldt, and not any concern for myself, leads me to beg you to let me answer his article of January, in order that, if possible, I may deter him from publishing any more worn-out common-places against Theosophy. He is a naturalist of great industry, marked ability, and an amount of accomplishment unusual for his years; furthermore, I have always suspected him of a touch of real genius; I am therefore pained to see him printing nonsense. He has not done enough yet to have earned that privilege.

He has verified the fact that, in his lexicon of youth, there is no such word as "fall"; but he will put it there if he looks in the dictionary for my meaning of the word "Theosophy."

There are said to be three stages in the evolution of the human mind—opinion, science, illumination.

Has my amiable young friend shown in this skit of January that he has passed beyond the first stage so far as psychic science is concerned? I think that if he had done so, he would never have accused me of not knowing the difference between "mind" and "soul-stuff."

He would never have confounded what he calls "atman of Indian mythology" (more correctly, Atma) with Hindu psychic science with any veridical, or phantasmic, or biologic, or psychic, or semimaterial, or astralized substance. All of these are each and severally exactly what Atma is not. The difference between anyone of them, or all of them together, and Atma, is much greater than the difference between any two things that Dr. Shufeldt seems to know anything about; greater by far than the difference between luminiferous ether and a crowbar or iron; for example, as great as the difference between nothing and anything else.

Has my well-meaning but too precipitous young critic any idea what a Theosophist means when he says "soul"? It is far from Atma; it is not Buddhi; it is not even Manas; it is simply kamarupa; and when a Theosophist speaks of demonstrating its existence, he commonly means its visible and tangible presentation in the astral body, or Lingam-hara; divested of its shulashakarika. If it be the soul of a person whose body has died, we call it in English a ghost; if it be that of a person still in the flesh, we call it a wraith in plain English, a doppelganger in German, a "phantasm of the living" in the language of the English Psychical Researchers, etc., and very likely I may have somewhere spoken of it as a "biogen-body." "Soul-stuff" is another name for the same substance, but what this material has to do with "mind" (manas), or with Atma (spirit, "God," "Nothing") Dr. Shufeldt may discover some day, long after he has mastered the vocabulary of the psychic science of to day.

As to the third stage of mental evolution, I should have shown myself very far indeed from it, had I undertaken to explain Theosophy or anything else to a newspaper reporter in a hurried, casual, and unsought interview, while the soup was waiting and all the family, myself and guest included, were hungry for dinner; indeed, as far from any luminous wisdom as my impetuous critic has shown himself to be, in lecturing me in public on the basis of a reporter's recollection of the interview. So far am I from "screaming Theosophy from the house-tops of Washington," as Dr. Shufeldt seems to infer to be my habit, I would not even undertake to whisper it in his ear. It is a large subject, but it might get lost there.

But seriously, What is Theosophy? I wish I knew. I fear it may be many years before I discover. If I ever do, I will tell him, if meanwhile he has not found out for himself.

A. M. G.—Denver, Col., Jan. 27, 1886. A. M. G.

It is, however, I fear, peculiar in one respect: it can only be imparted to those who already possess its knowledge. If I can possess this wisdom, and could impart it, I could make Dr. Shufeldt a wise man.

What is Theosophy? It is what a great many million people have sought, and a few have been untheosophic enough to suppose they found. Ask an old Brahman of the third degree of intimacy. Ask an esoteric Buddhist. Ask a Zarathrustrian, or a Persian Magus. Ask a Jewish Cabalist or Talmudist. Ask a Pythagorean, a Platonist, a Hermetist, Rosicrucian, a Gnostic, an Essene, Therapeuta, a thirty-third Mason of the Scots Rite, or a Nineteenth adept of the Rite of Misraim. If none of these can answer Pontius Pilate's famous question,—ask Dr. Shufeldt.

To his two terrible counts against me, (a) mystifying knowledge; and, (b) using new names for old things, I reply, that nothing but ignorance can possibly mystify knowledge, and that old names are as unintelligible as new ones to those who do not know what they mean.

It seems to worry Dr. Shufeldt, that my guest from Bombay should not tell everybody all he knows, and Dr. Shufeldt asks, "In what particular are we gainers by his coming?" To which the natural reply might be given, that Babu Joshee came to this country for his own gain, not ours; for his own business or pleasure, or both; and that just possibly he is minding the one and enjoying the other,—singular as it may seem "to the Western mind." ELLIOTT COUES.

Washington, D. C.

Answers to Questions by Mrs. E. L. Watson.

(Reported for the Religio-Philosophical Journal by John B. Cummings.)

Below is given the gist of some answers to questions by Mrs. E. L. Watson, in Metropolitan Temple, San Francisco, Cal. Sunday evening, Jan. 24, 1886.

Question. What are the relations of Spiritualism to true religion?

Answer. There are many definitions of the word religion. My definition is, Man's conception of the highest truth, and his desire to attain goodness. The principles of Spiritualism form the philosophy of life. They have a direct bearing on man's moral nature, inspiring a veneration for truth and a keen desire to perfect his character. Spiritualism and true religion cannot be separated. The terms are synonymous, although Spiritualism, *per se*, is not a religion. It is a science based on facts, not on superstition. So far as any religion embodies truth, so far is it true religion.

Science explains psychological phenomena, including the mysteries of the past. It establishes on demonstrable facts the truth of man's existence after the death of his body. Spiritualism inspires to the noblest service. It is the realization of our past hopes. Spiritualism and science unite knowledge with religious faith. There is no antagonism between true religion and Spiritualism. Spiritualism is opposed to certain forms of religion, which are antagonistic to liberty and free thought. Christianity is opposed to man's greatest good. The doctrine of total depravity and vicarious atonement is immoral and injurious. All that is truly good anywhere belongs to humanity; and nothing can wrench it away. True religion founded upon scientific facts will yet prevail throughout the earth.

Q. How can every atom be a soul?

A. Matter and spirit are one, and natural law operates both in the visible and in the invisible realms; it is the embodiment and mode of Supreme Intelligence. Consider the law of gravitation, for instance. Like causes produce like effects. If law were separate from intelligence, this could not be. In nature we see harmony, an aim and a definite plan. She is ever tending to more complex forms and to higher expressions of life. Gravitation proves the existence of intelligent spirit in matter. Each atom contains intelligence, which is ever climbing upward, and each is necessary to the universal system. There is infinite variety in unity; and all atoms are related to each other, as each identifies to all others. God, or nature, is the source of all life, while matter and soul are but different expressions of the same power.

Q. Do we imperil our happiness by descending into low places and striving to banish ignorance and vice?

A. No; a thousand times no! He who ministers in love among the vicious, and brings his intelligence to bear upon ignorance is truly exalted. In forgetfulness of self he finds himself higher. No condition exists without permission. Immutable law reigns everywhere. Whatever suffering is caused by ignorance and sin serves a divine object. He who is firm and pure of purpose can well afford to lend his aid to the ignorant and the wicked; and in this work he will find his chief blessings.

Q. Is suicide ever justifiable?

A. We have answered this question many times. Suicide is never justifiable, yet we should pity rather than blame suicides. Persons are brought to this act by a weakening of the physical or of the spiritual nature, or both. Disease is the cause of suicide. If all were wise, none would commit this deed, for life here is as valuable as any other life; and death is no escape from sin, from duty, or from self. To escape from self is the desire of the suicide; but remember that death helps only him who has done his best here. It does not introduce us to a better world unless we have earned it; and it does not free us from our obligations. Try to be patient.

Q. Would it not be well for one who is obsessed by evil spirits, and whose life-work is done, to end this life?

A. When your life-work is done, nature will open the way. If obsession is possible here, it is possible beyond the veil; but to the other side of the line, but the spell is soon broken. You excuse evil and call it good. I do not believe that any person did a wrong act, thinking it to be wrong. A dangerous doctrine, you may say. But the truth is that blind passions over-power us. We are betrayed. Sin is but a disease of the physical man, for the soul cannot sin.

If your angel friends are unable to help you while you are on this side of the line, they cannot help you if you go to the other side. Your brain is in an abnormal condition. You have obsessed yourself by brooding upon this idea of obsession. Are we without government? If so, mediumship is a curse. Get rid of it. Such believers are obsessed by the old ideas of satan and the fall of man. If prayers will not dismiss the trouble, try hygiene. Use physiological, not supernatural, remedies. Evil is not positive to good. The beat must slip; the wisest minds may be clouded; but let them readjust themselves to the laws of nature, and they will be saved.

Q. Will all mankind be finally happy?

A. All enjoy now more than they know.

Angels have ministered everywhere and in every age. They influence us to work well. All are moving forward; and happiness is constantly growing. Shall all be happy? Yes. And shall there be no regret? We cannot conceive of a condition when all will be full of joy with never a cloud; but all can become happy in a very high degree. Our very susceptibility to suffering, especially through our sympathy for others, renders our enjoyment the keener when it comes. We can best enhance our happiness by noble living, and by the hope of something better in the future. To none is given the bitterness without the sweet.

Q. Does man improve in the same ratio beyond the veil as he does here?

A. Men improve in different ratios there as well as here; but progress there is more rapid than on earth. Some thirsty souls, by their restlessness energy, advance very quickly in knowledge of the truth, while others sunk in lethargy, must wait for an awakening. The more spiritual the nature the more rapid is the progress.

Q. Is not a soul created

Religious-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.
" " 6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS OR LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIOUS-PHILosophical JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIOUS-PHILosophical JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 20, 1886.

A Lesson of Change and Growth.

If we claim to be righteous above our neighbors, it is sometimes well for us to look back a little ways and see ourselves where we are shocked to find them now. We read with indignation the newspaper reports of some base fellows in Quitman, Georgia, burning down a schoolhouse built for the education of colored girls, but in staid old Connecticut, "the land of steady habits," a half century ago, a Quaker woman, Prudence Crandall, had her ladies school broken up because she was willing to teach colored girls as well as others. It was not merely a base mob that did this pitiful work, but a town meeting was called to abate the nuisance. Rev. Samuel J. May—an eminent and excellent man, one of the faithful few anti-slavery clergymen among the faithless many clerical defenders of slavery—was not allowed to speak in her defense, her pupils were insulted, her well was polluted, stores would not trade with her, physicians would not visit her family, and the church trustees gave a pious air to all this meanness by forbidding her scholars to attend the Sunday services. Then these respectable and pious tyrants got a law passed by the Legislature forbidding any school to teach or harbor colored persons not inhabitants of the State, and the church bells rang and cannon were fired in glorying in their shame at its passage. She was arrested and lodged in jail, escaping only by a flaw in the indictment. Then an attempt was made to burn her house; its doors and windows were broken up, and she was compelled to give up her property and leave the town.

This was in 1832-3, in Canterbury, Ct. Up among the granite hills of New Hampshire, in 1835, the trustees of Noyes Academy consented to take colored pupils; a town meeting was called, and it was voted to remove the buildings. A committee was chosen to do this lawless work, and three hundred citizens with a hundred yoke of oxen hauled it away.

Now comes the cheering proof that the children do not walk in the dark paths of their fathers. Prudence Crandall is living in Kansas, old and poor, and citizens of Canterbury have petitioned the Connecticut Legislature to pay her for the losses of 1833, so far as money can do it. That body may be slow in doing so honorable a deed, but the people of the town where this excellent woman was robbed and insulted, can seize the golden opportunity themselves and promptly make her last earthly years comfortable. Doubtless some of her old time persecutors still survive and would gladly join in such a good effort.

This change of feeling toward Prudence Crandall reminds us of Garrison, hunted in Boston streets by a fierce mob about the time this school was broken up in Connecticut, and his statue now standing in the Court House yard among those of other honored worthies of the city.

Such has ever been the way of the world; its Christ's crucified to-day and splendid altars erected in great temples built to their honor to-morrow. Those who step out of the beaten track, faithful to their own souls in the advocacy of unappreciated and unpopular truth, must learn to bide their time with serene patience, with unfaltering faith, with triumphant confidence that the good cause will win at last.

Some years after its publication, the larger part of the few hundred copies of his first book were sent back to the Concord home of Henry D. Thoreau as wholly unsaleable. He piled them cheerfully away in the garret, and kept on in his sunny path, studying nature and man and making his own quaint comments. In due time the books were call-

ed for from the garret; others followed, and his circle of readers widened after his work on earth was ended.

For long years his friend Waldo Emerson had "fit audience but few,"—a small circle of appreciative friends, while the clergy held him as a Yankee pagan and the outer world as a mystic dreamer. Now his name and fame are world-wide; the higher class of clerical-thinkers recognize his wealth of spiritual intuition, and the kings in science see the cosmic method of his transcendental thought.

In his life here his serene soul was never perturbed by this lack of understanding, and doubtless in his higher life beyond, he notes the change, and is glad that the world gains, as he always felt and taught that it did, moving ever in upward grooves.

To be Spiritualist is to be misunderstood and unappreciated by the multitude; to fall of every fair and just recognition by the leaders in the world of religious or scientific thought; to have your choicest writing or your most earnest eloquence passed by with slight or treated with indifference or contempt.

Before Darwinian evolution, the same doctrine, with wider scope, was taught by Spiritualists. All the leading and vital ideas in the excellent and able books of John Flax on The Destiny of Man and kindred topics, are in the earlier contributions to the literature of Spiritualism, which he probably never saw. To this the world is blind; even its scholars and teachers pay no heed to these things.

To be a spiritual medium is to be misunderstood and unjustly suspected, even sometimes by friend as well as foe, and to be the object of ignorant and vulgar curiosity. But we must bide our time serenely, and be strong in the faith to which we have added knowledge. The dawn begins to brighten; we begin to be understood; signs of appreciation from the best quarters increase slowly; we know good mediums held in high esteem by excellent persons and well treated in social life. Whether few or many are with us, our "exceeding great reward," the light, inspiring strength and peace which Spiritualism brings to our own souls, is sure. The frowning world cannot take that away, and with it we can wait until frowns turn to smiles, as they will when the truth wins, as it will in our day or when the time is ripe for its triumph.

Gladstone.

Episcopal missionary Aitken talks in a sensible way in the revival meetings in Trinity Church, New York, as follows:

"Life without an exalted purpose is merely a record of incessant toll varied by cares and disappointments. That purpose should be the cultivation of our moral natures, the nurture of the best feelings in our breasts. The contentment welling out of a blameless life is not transient; the hereafter is to be its continuation and development. Virtue is the health of our moral system, vice its disease. The permanent in happiness should be the aim of all men, but it is not to be found wholly in the strife of politics or in the Exchange. To-day Mr. Gladstone, at seventy-six, sees the world go by him. What a sad spectacle it was not to know that he had the faith of a child in a hereafter of spiritual happiness! A friend of Lord Cairns once said to him: 'How can you keep such a quiet front in the Lord's when the whole country is agitated?' His wife answered for him that every morning he spent an hour in religious meditation before facing the trials of the day. Somebody has said that if wealth is not happiness it is an excellent substitute. Here is opposite the rebuke of an English judge to a corrupt brother who had accepted a bribe of £2,000: 'What good is it to you? If you could take it with you it would melt.' No, material acquisition is not congruous to our moral natures, and alone cannot make us happy. But the acquisition of purity, self-control, and the qualities of a strong, high character can make us happy. Let our lives bear the stamp of utility, that the world may be the better for our passing through it, and we may be sure of a happiness that is permanent in the hereafter. Let spiritual progress enter into our lives. To go wearily through the rounds of business and ceremony day after day—is this sticking in the ruts. A true man yearns to broaden his moral nature, to let the light of spiritual progress into the recesses of his character. Yes, a life of usefulness, of spiritual contentment and progress, is worth living, in face of the worst the world has in store for us."

He did not mention Gladstone's interest in Spiritualism, but we are glad of this good word for progress, in Trinity Church. "Push things," and keep the world moving on and up.

The Allanburg Horror.

A curious incident is related in connection with the murder of Mary Bates in Canada. A son of Mrs. Bates, who lives at Port Rowan, had a dream on the night of the murder. The dream, as he tells it, was that after falling asleep on Friday night he plainly saw that a robbery and murder was taking place in his mother's home near Allanburg. That he heard a noise in a hen-roost outside the house, to which he went, and when he came back he found three burned bodies on the dining-room floor. He felt his mother had been killed, and in revenge he lifted one of the bodies to a table, and taking a large butcher knife attempted to cut off its head, when it vanished and he awoke horrified and terribly nervous. He told his strange dream to his wife at breakfast, and also said that he felt certain some awful calamity had happened to his mother at Allanburg, when a short time later a telegram was brought to him which announced the intelligence of the Allanburg tragedy.

On another page will be found a letter from Lyman C. Howe. He is an indefatigable worker, and benefits the cause wherever he is employed.

Social Purity.

The Tribune says that the department for the Promotion of Social Purity is the latest addition to a varied curriculum formulated by Miss Frances E. Willard and her lieutenants for bettering the condition of the human race. It is conducted in co-operation with the "White Cross Army," an organization founded by the Bishop of Durham, which, among other things, seeks to establish a single code of morals and to maintain the law of purity as equally binding upon men and women. The fact that such a movement is extant and that meetings are held under its auspices will surprise many. The original idea of this department has been enlarged upon, and now Miss Willard has on foot a project that is destined to rank foremost among the reformatory institutions of this city. Before enlarging upon the details of this scheme, however, further explanation is necessary in regard to this department:

According to the prospectus "it aims to exhibit the relations existing between the drink habit and the nameless habits, outrages, and crimes which disgrace modern civilization; and especially to point out the brutalizing influence of malt liquors upon the lower nature; this study to be conducted by means of mothers' meetings, leaflets, pamphlets, etc.

"It has in view a distinct effort to impress upon the minds of men and women, youth and maidens, the absolute demand of religion and physiology for purity in word, thought, and deed.

"It will endeavor to secure legislation of a character calculated to protect the honor and purity of women and girls, and render them safe from the depravity of brutal men."

"The workers are seeking to bring about meetings of mothers, that consultations may be had relative to the training of sons and daughters in the knowledge and love of purity and in habits of virtue. This course is intended to show to mothers the falsity of engendering ignorance, long called innocence, which oftentimes leaves a victim defenseless in the hour of temptation. Following this line further, youths and young men are called upon to enlist under the White Cross banner, pledging themselves to lead pure lives."

Light in Hindooostan.

The Northwestern Christian Advocate says: The "great Bibles of the East" have only been translated hitherto by western Europe scholars. A professional hieratic sentiment, has hitherto prohibited translation; but times are changing. The Indian Baptist says the Rig Veda, which has been translated by scholars under the direction of the great oriental scholar Max Muller, is now to be translated into Bengalee, by an Indian native. The Baptist says: "The great masses of the people and even multitudes of educated men have always fallen back on the Vedas as the foundation of their faith, and as a mine of unknown spiritual wealth that cast even Christianity itself into the shade. Such a belief of course derived all its strength from ignorance, and as long as the Vedas remain unknown, might continue unshaken. But that day has passed. An officer of the civil service, Romesh Chunder Dutt, collector and magistrate of Burisaul, combines with the practical ability required for success in his profession, a literary talent and scholarship that have led him to take in hand the translation of the Rig Veda. Spurred by as confesses, by an honorable ambition not to leave the work of popularizing the study of the first great literary work of his race entirely in the hands of the foreigners, he has undertaken to translate it into Bengalee. The first of the eight parts of which the translation will consist, has already appeared. But before its appearance the fight commenced. There are far-sighted champions of Hinduism who see that the unveiling to the nation of the secrets of the mysterious book will inevitably destroy the veneration in which, as unknown, it is enshrouded.

Doubtless it may be true that the leading conservative Brahmins oppose this popularizing of the Vedas, as the Catholics opposed Luther's work of Bible translation, for if the people read, they think for themselves, and a powerful priesthood, pagan or Christian, fears free thought. But there is another side to this matter, which the Advocate does not give. The leaders of the Bramo Somaj, able men of Brahmin cast, who preach to a hundred congregations of progressive thinkers, always favor the reading of the Vedas by the people. The Hindoo Spiritualists also favor this, and all other free investigation, and Spiritualism has its foothold in Hindooostan, and its able friends there.

A Cloud of Witnesses.

The London Christian World, the largest and most widely circulated religious newspaper in England, has grown up to the point of a frank confession that it "distrusts all isolated and exclusive infallibilities, be they of reason, conscience, Book, Church, or Pope. We believe that a cloud of witnesses bear testimony for God to the soul of man, and that it is a mistake to silence the message of any one of them. The wisdom of God has been to let the light penetrate to man through a thousand channels. The wisdom of man has been to drill one hole in the shutter of his room and to cut his brother's throat, or at least to threaten him with hell, if he alleged that light could possibly enter by any other orifice."

Such sentiments in a journal of this kind make us realize the great change going on in the religious world. A new breadth of view, a finer charity, and a deeper sense of human fraternity are gaining ground, and the old spirit of dogmatic sectarianism is on the wane.

The genius of the great modern spiritual movement is world-wide and fraternal. People from the life beyond who visit us from their heavenly homes, are of all nations and all religions, but have broken down the old barriers of national and religious hatred and prejudice, and realize the unity of man. The Spirit-world has much to do in breaking down these barriers on earth. They influence and help us more than we realize.

Dickens' Demise.

The demise of Dickens, as set forth by his daughter, was certainly impressive and pathetic. On Monday morning the sisters were to leave for London. Charles Dickens had an intense dislike to, and shrinking from, all leave-taking. He never used the word "good-by" if he could help it, and generally left his family for any short absence with a kiss or a nod. But on this day his daughter Kate said: "I must say good-by to papa," and went over to the chalet where he was busy writing. As a rule, when he was busy he would just put up his cheek to be kissed. But this day he took his daughter in his arms, saying: "God bless you, Kate!" And there among the branches of the trees, among the birds and butterflies and scent of flowers, she left him. All that day and the next he was well, but soon tired—an unusual thing for him. On Wednesday morning he was in excellent spirits, talking to "auntie" about his book, "Edwin Drood," and as he was to go to his office in London the next day, he would work in the chalet and take no drive or walk until the evening. He once came to the house in the middle of the day, smoked a cigar in the conservatory, which "improvement" he took intense delight in, and went back to the chalet. It was not until he and his sister-in-law, the only member of the family home just then, sat down to dinner that she noticed a change in his color and expression. She asked him if he were ill, and he said: "Yes, very ill; I have been very ill for the last hour." She was going to send immediately for a doctor, but he forbade her, saying that he would go on with the dinner, and to London afterward. He struggled against the fit that was coming on, and she, becoming seriously alarmed, entreated him to come and sit down. "Yes, on the ground," he answered, quite distinctly, and, on her going to assist him, he slid from her arms and fell on the floor. A couch was brought into the dining-room, on which he was laid. Telegrams were sent to his children and to his London doctor, and a messenger sent for the doctor at Rochester, and the faithful friend and companion sat alone, for a time, watching. The two daughters and Mr. Beard arrived that evening, the eldest son the next morning, and his son Henry from Cambridge, the evening of the 9th—too late, alas! They watched all through the night and all through the next day, but he never once opened his eyes or showed one sign of consciousness. It was better so for him. The last "good-by" would have caused him such pain and sorrow. But they could tell the moment—ten minutes past six o'clock—when his spirit took flight. A shadow stole across his face, a tear rolled down his cheek, he gave a deep sigh, and he was gone from us.

GENERAL ITEMS.

A note from Col. Bundy, dated Raton, N.M., Feb. 11th, says: "Here to breakfast, 10 hours behind time. All well. I am better than when I started. Bright sun, strong but not cold wind; snow on the mountains; saw Pike's Peak an hour ago."

The article on our first page, "An Excursion to Scientific Ghost-Land," by a Gnostic Theosophist, will be read with deep interest by careful, scientific thinkers.

Mrs. Katie Fox-Jencken is giving séances in New York City. Her rooms are filled with anxious inquirers.

Gerald Massey announces that he will answer calls to lecture in America during camp meeting season.

J. Madison Allen is about to enter the lecture-field again. He can be addressed at Ancora, N.J. A letter from him will appear in the next JOURNAL.

Mrs. Clara A. Field will answer calls to lecture wherever desired—illustrating her remarks with tests and psychometric readings. She will also attend funerals. Address her, No. 2 Hamilton Place, Boston.

We have received a pamphlet on the Atlantic and Pacific Ship-Railway across the Isthmus of Tehuantepec, in Mexico, considered commercially, politically and constructively by Elmer L. Corbett, Chief Engineer.

February 7th, Dr. Dean Clarke spoke before the Haverhill and Bradford Spiritualists, in Brittan Hall. In the afternoon he gave the time to answering questions proposed by the audience, and in the evening his theme was: "Mediums and Mediumship."

Says London Light: "That Spiritualism is spreading in Catholic countries is shown by the number of journals devoted to its philosophy in those countries. In Italy, within the very shadow of the Vatican, there are four;

in France, nineteen; in Spain, sixteen; seven in Mexico; four in Austria; three in Brazil; and two in Cuba."

A Malay gentleman regards the use of a fork at table dirty and disagreeable. "You do not know," he says, "into how many mouths it has been inserted. It may have been washed and scoured, but you are not certain but some lazy servant has neglected the work. On the other hand," he concluded, "I know that my fingers are clean, because I wash them myself, and I am sure they have never been in anybody's mouth but my own."

A new temperance crusade has broken out in Pennsylvania, where women go about with a new set of commandments and demand the signatures of saloonkeepers. "Thou shalt not sell liquor on Sunday" is one of them, and another is, "Thou shalt contribute \$25 to the temperance fund without delay." One of these days a saloon-keeper will poke the commandment "Thou shalt get up and get" under the noses of the crusaders and demand their signatures, and then there will be trouble.—Chicago Herald.

Solon Lauer, a prominent Spiritualist, is a student at the Unitarian College, Meadville, Pa., where he can be addressed.

The New York Tribune says that "the Spiritualists' settlement near Neshaminy Falls, has grown so large, that the adherents of the faith have decided to build a temple at Neshaminy to be devoted exclusively to their religious belief. They have formed themselves into a chartered organization, and will own one hundred and ten acres of land, thirty-two of which are given up to park purposes. The rest has been divided up into building lots.

Light for Thinkers says that "A man was shot in Atlanta a few days ago. The bullet struck a button and both entered the flesh a short distance. The doctor (?) probed for and failed to find the bullet. The patient was pronounced mortally wounded. Upon turning him over the bullet dropped out of the wound, and now the patient is getting well. Wonderful surgeons are some of these holders of medical diplomas. Such a professional result should cause a doctor to take down his shingle."

Moody, the revivalist, has a poor idea of women. At Farwell Hall in this city, he lately said, as reported in the Interior: "My experience has taught me that I can reach working men easier than any other class of people. For fifteen years it has been my custom to preach to women in the afternoon, and very often I have preached the same sermon, as near as I could, at the night meeting to men; and ninety-nine times out of one hundred, humanly speaking, there is five times more result from the preaching to men than to women."

Columbus Dronenberg, aged twenty-four, near Urbana, Md., attended a sociable at a neighbor's house. He started home about one A.M., and was never seen alive again. On Monday night following, Mr. Dronenberg, the father, had a dream in which he saw his son's corpse lying on the floor of a large barn. The neighbors began to search all the barns in the neighborhood. In the barn owned by Thomas Dixon, near Urbana, the largest barn in the country, the body of the young man was found. It bore many bruises.

We take the following from the Boston Traveller: "There is a church in Milton county, Ga., that is badly split up on the subject of cyclone pits. It seems that a goodly number of members of the church have dug cyclone pits, which is considered by a majority of the church as a flagrant violation of their doctrines and a temptation to God to wipe them off the face of the earth. As the pit-diggers were more fearful of cyclones than of the wrath of the majority, they have been turned out of the church. They immediately organized themselves into a church, under the name of Cyclone Primitive."

Light of London, says: "The proportion of suicides in all civilized countries depends upon two elements—physical conditions and mental conditions. The harder the present life, and the less hope people have of any life in the future, the greater the number of suicides. No doubt some Spiritualists have killed themselves, as have some good Christians, but these are quite exceptional cases. There is a distinct disease, called suicidal mania, which may be found in animals and even in insects. And considering the conditions of great masses of human beings about us, the wonder is that they consent to live in them at all."

The Daily Law Record of Boston, in commenting upon the case in which Judge Shepard of the Superior Court of this county, allowed Mr. Eugene Prussing, a member of the Chicago bar, to be sworn as a witness, although he stated he had no fixed belief as to whether there was a God or not, concludes its article as follows: "These old inhibitions have lingered too long into the light of the nineteenth century; it is less than ten years since the constitution of New Hampshire contained a provision prescribing that all incumbents of the office of governor or member of the legislature must be of the Protestant religion, and to this day the word 'Protestant' is retained in the bill of rights of that State. The very question which has arisen in Chicago, may be brought up any day in Massachusetts. If we remember aright, the Rhode Island legislature half a century ago was compelled to pass a law enabling the evidence of Universalists to be taken. In our own legislature there have been repeated efforts made to permit the evidence of 'atheists' to be taken in Massachusetts courts, but all have failed."

Policeman Burke of New London, while pacing his beat very early in the morning of the 4th, saw in the darkness two slowly and dimly burning lights in front of a doorway. That these lights were part of an infernal machine, which they only wanted time to set off, was at once the profound conviction of Policeman Burke. But he was equal to the emergency. Getting a long pole, he managed to lift the machine from the doorway, carry it to the town watering trough, and plunge it into the water. The lights went out with a faint hiss, and then, after the machine had well soaked, the faithful officer carried it to the police station, and laid it on the Sergeant's desk.

Lyman C. Howe is engaged to speak at Elmira, N. Y., until April first.

Gleanings in Bee Culture. (A. I. Root, Medina, Ohio.) This semi-monthly is devoted to Bee, Honey and Home interests.

"A godless hop in the name of sweet charity" was the theme of a sermon preached in Baltimore on Sunday by Rev. Robert S. Rowe.

An Illustrated Catalogue for 1886 of Vegetable and Flower Seeds has been received from the Joseph Harris Seed Co., Rochester, N. Y.

The proprietors of Mount Auburn, the most famous of the cemeteries about Boston, have just decided not to establish a crematorium, "until the further development of public opinion."

H. B. Philbrook, of New York City, ed to of *Problems of Nature*, lectures at the Hall in the Methodist Church block, corner of Washington and Clark Streets, Thursday evening, Feb. 18. His lectures are said to be exceedingly interesting. Subject: "Cause of the Mind and of its Different Capacities."

Mr. Clarette once heard Victor Hugo exclaim; with a solemnity that was curiously out of accord with the last assertion in the remark: "Yes; I feel that I shall be complete only up yonder! That which later I shall speak, now I only stammer. I shall continue my being in sublimating it. I am the tadpole of an archangel!"

The fatality of thirteen at table has been illustrated by King Alfonso's death; so say superstitious Spaniards. When the King visited Aranjuez last summer to see the cholera patients, he lunched at the palace, and thirteen persons sat down to the lunch. Noticing the number, the King gayly referred to the tradition, and made his equerry give him a list of the guests, that he might see whether any one died within the year. Don Alfonso himself was the first of the thirteen to pass away.

A "North Sider" gives a new method of cure, which strikes us as being decidedly original. He says: "In order to cure a sty rub a solid gold ring over the head or point of the sty, lengthwise of the eye, nine times in succession, pressing as closely as the patient can bear; then rub in like manner nine times at direct right angle over point of sty. I do not believe in superstition, and laughed at my wife when she proposed this cure for me, but it effectually cured the sty, it disappearing altogether in two days following. Probably some quality of the gold effects the cure."

Rev. Samuel Watson, of Memphis, Tenn., writes: "Our Sunday meetings are largely attended with intelligent inquirers after truth, filling our hall." Mrs. Henderson, wife of Dr. Henderson, gives us some fine lectures. Mrs. Clancy, our oldest and most reliable medium, has improved very much lately. She is controlled by many of our old citizens, who give through her organism satisfactory tests of their identity. Dr. Henderson has been very useful since he came among us as a physician and lecturer. Mr. Beers, our chairman, presides over our meetings very acceptably. He was educated for a Presbyterian minister."

Gen. Hancock was regarded for a year before his death as a convert to cremation. He had several friends in the New York Cremation Society, and seemed, they say, to take a deep interest in the subject. Although he did not explicitly declare that he wished to be cremated instead of buried, it was thought that he believed firmly in the propriety and sanitary desirability of the new method. Nevertheless he was interred in the Hancock family graveyard. His illness was so sudden and disabling that he could not have expressed a wish on that point, and intimates of Mrs. Hancock say that, as she never could bring herself to regard cremation save with repugnance, the General would not have gone contrary to her sentiment anyhow.

On Tuesday evening, Feb. 9th, Mr. H. B. Philbrook, editor of *Problems of Nature*, gave a lecture on "What and Where is God?" at the First M. E. Church Building, this city. His audience, though small, gave an attention to his address that only a deep interest would insure. It is impossible here to give even a synopsis of his address; suffice it to say that he regards nature's God as being all-pervading electricity guided by, or possessing, infinite wisdom and justice; that all evolutions of nature are cells from the first inception of a globe to the death of earth's highest fruition—man. The lecture was interspersed throughout with interesting statements. Mr. Philbrook can certainly lay claim to high originality in thinking.

Augustus C. Carey of Washington, D. C., writes: "J. Frank Baxter commenced last Sunday, a course of eight lectures at G. A. R. Hall, Washington, D. C. His fame must have preceded him for the hall was packed to its utmost capacity, the janitor bringing in extra chairs until there was no room for more. The lectures were the best I ever heard him deliver, and his peculiar style of singing and playing held the audience in a breathless silence. Mr. Baxter held a reception on Thursday evening last at Mr. Chapman's, 104 C. St., S. E., some seventy-five friends being present. It proved to be a very pleasant occasion and is, I believe, to be repeated the coming week. Mr. Baxter is one of those speakers and mediums who not only hold the Gates ajar but 'Wide open.'"

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that

the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

Society of United Spiritualists.

To the Editor of the Religio-Philosophical Journal:

The Society of United Spiritualists last Sunday, as usual, had a very interesting meeting in Madison Street Theatre. Mrs. Wright, trance speaker, gave an entertaining, impressive and instructive discourse of thirty-five minutes. Mr. Philbrook of New York, editor of *Problems of Nature*, gave a lecture of thirty minutes in which the audience was deeply interested by his peculiar logic and originality in interpreting the Bible and Christ and his doctrine, and some things not seriously thought about in nature.

Mrs. Cole and Mrs. Faust gave a duet very nicely, and one old gentleman who assured us he never attended a Spiritualist meeting before, stated that one of the mediums gave him a very wonderful account of a dead friend; that the name, description, etc., were all correct, and as he never had any idea of such a thing being possible, he wanted to know more about it.

Next Sunday, Mrs. S. F. De Wolf will give the opening lecture.

Chicago, Feb. 15th. OBSERVER.

Marvelous Spirit Manifestations.

To the Editor of the Religio-Philosophical Journal:

Shall I pen another article in support of the fact of spiritual visitations? So many articles have been written and published only to be covered up and deprived of influence by a class of religionists who know their self-aggrandizement, social standing and personal preferment must vanish as mists of dew before the sun's rays, if "Spiritualism" should prevail. And while they rant and denounce the possibility of materialization, they continually preach the same doctrine! As for myself, I never in all my life held a conversation with a medium; never attended a séance; but I know full well that I have often, very often, seen and held conversation with spirits; and no instance of the kind ever occurred that failed to produce a feeling of genuine satisfaction.

When I was seventeen years of age, I met a young lady in a village near Louisville, Ky. We loved each other at sight, and in a few days thereafter we became engaged—the nuptials to take place at the end of our school days. Time rolled on. Her father moved to Louisville, and we were thereby thrown together every evening for the next two years.

Our school days being over, preparations were being made for our marriage; but as fate would have it, the death angel swooped down and swept away the spirit of her so dear to my heart. Then the world lost all of its charms and joys, and to this day my love sleeps with her in the grave or follows her in the land of spirits.

A short time after her death she appeared to me, and with tears rushing down her cheeks, besought me most affectionately not to grieve for her, so bitterly, saying: "I will always be near you!" And she has made good her word. I see her very frequently, and talk with her often. She has kissed me ten thousand times. It is now ten years since her change on earth, yet her spirit form is the same in appearance.

Besides this young lady, I have seen many others in the spirit-world, and have often profited by information received from them.

One evening last week I called to see a young lady in this city. Three hours had been passed quite pleasantly. I had put on my overcoat preparatory to taking my departure. I was standing by the parlor stove, facing the young lady upon whom I had called. In the middle of the room was an ordinary parlor chair. Suddenly the young lady, of whom I have already spoken, appeared in the chair. As my eyes fell upon her she suddenly vanished, but the chair rocked violently. The young lady with whom I was talking, heard the voice, and turning, she saw the chair rocking, and it continued to rock for a full minute. She was somewhat alarmed until I explained the cause. I expected her to be still more alarmed, but she was not.

At some future day I shall take pleasure in detailing still more evidences of the reality of materialization within my own knowledge. Dennison, Texas. R. P. WRIGHT.

CALIFORNIA EXCURSIONS.

A new line to Southern California has lately been opened in direct connection with the famous Santa Fe route to the Pacific, and a series of first-class, low-rate excursions has been arranged to San Francisco via the San Gabriel valley (Los Angeles, Sierra Madre Villa, San Bernardino, Colton, Riverside, Pasadena, San Diego, etc.) The first of these excursions will leave Kansas City on Thursday, March 11th, and the second on April 15th, and others will follow.

This route saves at least one day over the old methods of reaching this famous country, which is now offering to thousands of travelers its great inducements of escape from cold, benefit to health or permanent residence. This ticket is good for six months. The lectures were the best I ever heard him deliver, and his peculiar style of singing and playing held the audience in a breathless silence. Mr. Baxter held a reception on Thursday evening last at Mr. Chapman's, 104 C. St., S. E., some seventy-five friends being present. It proved to be a very pleasant occasion and is, I believe, to be repeated the coming week. Mr. Baxter is one of those speakers and mediums who not only hold the Gates ajar but 'Wide open.'

The Pullman car fare is

\$12.00 Kansas City to Los Angeles.

\$2.50 Los Angeles to San Francisco.

This means a double berth, which two persons can occupy if they see proper.

The price of a round trip ticket for this tour, aside from the Pullman fare above mentioned, is one hundred dollars.

For particulars, apply personally or by letter to W. F. WHITE, G. P. & T. Agent, Topeka, Kansas; or nearest Agent.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

ITS USE IN LUNGS TROUBLES.

Dr. HIRAM CADDETTO, of Jacksonville, Fla., says: "I have for the last ten months prescribed your Emulsion, to patients suffering from lung troubles and they seem to be greatly benefited by its use."

THE BUCKEYE PUR. CO., of Minneapolis, Minn., offer a paper published by them, entitled "The Housekeeper," for 6 months to any person purchasing 50 cents worth of their seeds. For details see advertisement headed "GARDEN SEEDS FREE" in this issue. This is a liberal offer, and any of our readers wishing to obtain seeds at a nominal figure, besides having an excellent paper thrown in, should address this company.

Hood's Sarsaparilla is made only by C. I. Hood & Co., Apothecaries, Lowell, Mass. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as strictly pure, honest, and reliable.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—*St. Louis Presbyterian*, June 19, 1885.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horse-hair and Tar, 25c. 50c. and \$1.

Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 25c. Pike's Toothache Drops cure in 1 minute, 25c.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O.; P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

MR. CHARLES DAWBARN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 29th to April 4th. Mr. Dawbarn would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 463 West 23rd St., New York City.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7 A. M. Medium's Meeting 8:30 P. M. Ladies Aid Society meets every Thursday, 8 to 10 P. M.

John Jeffrey, President; W. B. Nichols, Vice-President; J. Cushing, Secretary; A. G. Kipp, Treasurer. February.—Mrs. A. L. Lull, of Lawrence, Kansas.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Saturday evening at 8 P. M. at Miller's Arcana Hall, 54 Union Square.

FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street.

Mr. T. E. Stryker, services Sunday at 11 A. M. Officers: Gen. D. Carroll, President; Oliver Russell, Vice-President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. in the Market Street Theatre. The exercises will consist of a lecture, tests, and meditation, and singing.

DR. J. H. RANDALL, President.

Saratoga Springs, N. Y.

The First Society of Spiritualists, Saratoga Springs, N. Y. will hold meetings every Sunday afternoon at 3 P. M. in the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Neills J. T. Brigham will officiate.

E. J. HULING, Secy. H. J. HORN, Pres.

CATARRH,

Dyspepsia and Nervous Debility cured by Prof. W. Fahey 250 S. 9th St., Philadelphia, Pa.

CONVENTION OF SPIRITUALISTS.

The Fourth Annual State Convention of the Michigan State Association of Spiritualists will be held at Grand Rapids Mich., in W. C. T. U. Hall on Pearl Street, Friday afternoon and evening, also Saturday and Sunday, February 26th, 27th and 28th. Other details to be announced.

Parties at a distance will find rooms cheap at the Gilberth Block, the brick part of what was the old Rathbun. It is hoped Spiritualists from all parts of the State will be present. Mediums and any speakers not on the list that may be in the State are cordially invited to attend.

DR. F. WHITNEY, President.

MRS. H. A. SHEPPET, Treasurer.

MRS. F. E. SPINNEY, Secretary.

THE ELECTRIC AUROPHONE CURES DEAFNESS.

This wonderful discovery is a permanent benefit in most cases of deafness. An electric device consisting of a fan, which is used as a hearing instrument. It is unobjectionable in appearance. Its effects in many cases are marvellous. It cannot harm any one.

PRICE of Fan or Fan \$25. Instruments \$10.00 to \$15.00.

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone to be a great improvement over all other instruments for curing deafness."

DR. T. G. COMSTOCK, St. Louis, says—"I have found the Aurophone

Voices from the People.
AND
INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.
Palingenesis.

By G. W. BARNARD.

The wintry winds are swept o'er the moor
Beneath an angry sky.
Where people dwell so sad and poor
That none regret to die!

This low land lay beside the sea,
A lonely, barren waste!
So sterile that no shrub or tree
Its fruitless soil embraced;

So far from busy haunts of men
They seldom saw the place—
Such wretchedness beyond their ken,
To ever fairly trace;

The sea is scanty living gave,
But want was ever there,
And no relief this side the grave
From wretchedness and care;

And here disease with lingering breath,
Prolonged the wretch's life,
Who wept and groaned, and longed for death
To come and end the strife:

Here crime and theft were seldom known
Upon this wretched shore—
So humble did the people grow
Bowed by afflictions sore.

But lo! a scourge has come at last,
That sweeps them all away—
It comes as Winter's searching blast,
Prolonged for many a day:

And all are gone; save one alone,
While he but lies,
"Lavern, the leper," long was known—
Whose misery never dies!

For ten long years in filth he's lain—
By loathsome sores defiled,
Forever cursed by cruel pain,
And torn by frenzy wild!

His wretchedness no tongue can tell—
Soon death must close the scene.
And wintry winds will shiver his knell
The eve and morn between.

Lavern has suffered to the end
The keenest mortal throe—
In loneliness, and not a friend
To cheer him at the close;

But now upon the golden shore,
Transformed, in glory stands,
His sufferings past forevermore,
To rest in radiant lands.

And as his sorrows here below,
Were all that man could bear,
The joys of life now overflow
In fullness over there!

Around him gather dearest friends,
Whom he's rejoiced to meet—
For loneliness to make amends,
In dear communion sweet.

Thus compensation full is made,
In realms forever pure,
For burdens here upon us laid
What'er we may endure.

The Cold Wave in Florida.

To the Editor of the Religio-Philosophical Journal:

When Caesar gave utterance to the oft quoted and terse expression *neat cold wave*, he very aptly expressed what we can imagine this latest and saddest "cold wave" might truly say were it personified, and could look over the stricken orange trees with their frozen, golden, treasure, and curled and withered leaves, and could then look into the saddened hearts and consequent long faces of the many sanguine ones who have had their hopes placed upon the rich harvest of the much loved and coveted orange grove. Well, might this boreal breeze say, "I came, I saw, I conquered," for we are all ready to own up to the truth that the much discussed frost line, or line of no frost, is not here in our region, for we have had a good batch of ice cream frost with native ice and seasoned with native oranges and bananas, and we are glad to don our overcoats and mittens (those who are fortunate to have them), and to hover around a good roasting fire and to eat hot buckwheat cakes for breakfast.

And this is Florida—sunny Florida—the land of flowers and perpetual summer, with ice all about us and frozen ground to walk upon, and mercury at 25 to 28, and in some places lower, I hear.

But we are not cast down or dismayed, and we yet have hope and faith in Florida, and will still look ahead and wait for the warm sunshines and balmy breezes to revivify and reclothe the beautiful orange tree with its far-famed rich, green foliage, and to give new life and hope to the many disappointed ones who have been led to think that this State could not be thus stricken as with death.

Truly, warmth is life, and cold is death, and we have just had a strange commingling, which has brought a new experience to many. Let us hope that it will be productive of good in the end, and teach us that we are still in the material body, surrounded by material environments, and subject to all the vicissitudes of nature and the ordinary disappointments and uncertainties of human life, even here in far-famed sunny Florida.

S. BICKELow.

The Knock-Down Cure.

The medical journals are having a discussion on male hysteria. A correspondent of the *Medical and Surgical Reporter* gives the following case:

"A prominent physician of Paterson, N. J., was arrested a short time since under very curious and amusing circumstances. The physician was summoned to attend a person who was said to be suffering from cramps, and the following is the statement made subsequently to the Police Justice by the patient of the treatment he received: 'When the doctor arrived I was on the lounge in great misery. He felt my pulse and then began to cut me, first on one side of the head and then on the other. Then he hit me in the eye and knocked me off the lounge and wiped the floor with me. I want him arrested.'

"Perhaps it was some sort of treatment the doctor was giving you," suggested Doctor Graves.

"What? Knock a man off the head and hit him in the eye for a pain at the pit of the stomach? No, I guess not! I want him arrested."

The warrant was after awhile issued, and the doctor, in his turn, made a statement of the affair: "Why," said he, "I found the man suffering from hysteria. His pulse and condition showed that he really had no such cramps as he described. No doubt I thought not, but it was purely nervous trouble. I tried to engage his thoughts and get them off the apparent seat of pain, but being unable to do so in any other way, I had recourse to the old-fashioned method of making him angry; I slapped his cheeks and rubbed his ears. As soon as he got very angry I experienced a change of the current of his thoughts, and the attack of hysteria was over. That ended the pain. That is a frequent remedy in a hysterical attack."

What the result of the arrest was does not appear, but the physician was probably discharged."

A Boston man is making himself famous by carrying a paper bag filled with salts which he carefully sprinkles on the slippery places he finds in his path. This done he walks with safety, ease, and the satisfaction that only the Simon pure Boston man can know.

The Howling Dervishes.

The following account of a visit to this Mussulman ceremony, by Thomas Stevens in his narrative of his journey around the world, in *Outing* for February will be read with interest:

The howling dervishes have already begun to howl as we open the portals leading into their place of worship by the influence of a clerical placed in the open palm of a sable eunuch at the door; but it is only the overtone, for it is half an hour later when the interesting part of the programme begins. The first hour seems to be devoted to preliminary meditations and comparatively quiet carousals; but then the cruel-looking instruments of self-flagellation hanging on the wall, and a choice and complete assortment of drums and other noise-producing but unmelodic instruments, remind the visitor that he is in the presence of a peculiar people. Sheepskins almost cover the floor of the room, which is kept scrupulously clean, presumably to guard against the worshippers soiling their lips whenever they kiss the floor, a ceremony which they perform quite frequently during the first hour; and every one who presumes to tread within that holy precinct removes his overshoes. If he is wearing any, otherwise he enters in stockings. At 5 o'clock the excitement begins, thirty or forty men are ranged around one end of the room, bowing themselves about most violently and keeping time to the movements of their bodies with shouts of "Allah! Allah!" and Musulman supplications, that, unintelligible as they are to the infidel ear, are not altogether devoid of melody in the expression. The Turkish language abounding in words in which there is a world of mellifluence. A dancing dervish, who has been patiently awaiting at the inner gate, now receives a nod of permission from the priest, and after laying aside his outer garment, waltzes nimbly into the room, and straightway begins spinning round like a ballet dancer in Italian opera, his arms extended, his long shirt forming a complete circle around him as he revolves, and his eyes fixed with a determined gaze into vacancy. Among the bowlers is a negro, who is six feet three at least, not in his socks, but in the finest pair of undershorts in the room, or whether it be in the ceremony of kissing the floor, knocking foreheads against the same, kissing the hand of the priest, or in the howling and bodily contortions, this son of Ham performs his part with a grace that brings him conspicuously to the fore in this respect. But as the contortions gradually become more violent and the cry of "Allah akbar! Allah hau!" degenerates into violent grunts of "h-o-o-o-ho-ho-ho," the half-exhausted devotees fling aside everything but a white shroud, and the perspiration fairly streams off them from such violent exertions in the hot weather and close atmosphere of the small room. The exercise makes rapid inroads upon the tall negro's powers of endurance, and he steps from one side and takes a breathing spell of five minutes, after which he resumes his place again, and in spite of the ever-increasing violence of both lung and muscular exercise and the extra-exertion imposed by his great height, he keeps it up heroically to the end.

For twenty-five minutes by my "Waterbury" the one dancing dervish—who appears to be a visitor merely, but is accorded the brotherly privilege of whirling around in silence while the others howl—spins round and round like a tireless top, making not the slightest sound, spinning in a long, persevering, continuous whirl, as though determined to prove himself holier than the howlers, by spinning longer than they can keep up their howling—a fair test of fanatical endurance, so to speak. One cannot help admiring the religious fervor and determination of purpose that impel this lone figure silently around on his axis for twenty-five minutes, at a speed that would upset the equilibrum of anybody but a dancing dervish in thirty seconds; and there is something really heroic in the manner in which he at last suddenly stops, and without uttering a sound or betraying any sense of dizziness whatever from the exercise, puts on his coat again and departs in silence, conscious, no doubt, of being a holier person than all the bowlers together, even though they are still keeping it up. As unmistakable signals of distress are involuntarily hoisted by the violently-exercising devotees, and the weaker ones quietly fall out of line, and the military precision of the twists of body and bobbing and jerking of head begin to lose something of its regularity, the six "encouragers" ranged on sheepskins before the line of howling men, like non-commissioned officers before a squad of new recruits, increase their encouraging cries of "Allah! Allah! Allah! Allah!" as though fearing that the din might subside on account of the several already exhausted organs of articulation unless they chimed in more lustily and helped to swell the volume. Little children now come trooping in, seeking with eager anticipation the happy privilege of being ranged along the floor like sardines in a tin box, and having the priest walk along their bodies, stepping from one to the other along the row, and returning the same way, while two assistants steady him by holding his hands. In the case of the smaller children, the priest carefully slips on their thighs, to avoid throwing the internal apparatus out of gear; but if the recipient of his holy attentions is, in his estimation, strong enough to run the risk, he steps square on their backs. The little things jump up as sprightly as may be, kiss the priest's hand fervently, and go tripping out of the door, apparently well pleased with the novel performance. Finally human nature can endure it no longer, and the performance terminates in a long, despairing wail of "Allah! Allah! Allah! Allah!" The exhausted devotees, soaked wet with perspiration, step forward and receive what I take to be rather an inadequate reward for what they have been subjected themselves to viz., the privilege of kissing the priest's already much-kissed hand, and at 5:15 the performance is over. I take my departure in time to catch the 6-o'clock boat for Galveston, well satisfied with the fine show I ever saw for a cherub.

Phenomenal Experiences.

By D. L. S.

To the Editor of the Religio-Philosophical Journal:

I am well pleased with its general treatment of so important a subject as the communion with the loved ones that have passed to the Spirit-world.

I wish to give you a communication that I received through a lady, a writing medium (a medium, who sits only for a few personal friends). I copy one from an old friend with whom years ago I was associated in business and both members of the same church. Years ago he investigated the subject of Spiritualism, but did not have the moral courage to let the world know what he realized as the truth in relation to it. I have always stood ready to give to the world my honest convictions in relation to religion, and years ago cast off the old shackles and am happy that I am free from them, and can rejoice in a far better light. I wish to say that the medium who wrote the communication never saw the man in earth-life, and never knew anything of his connection with me in business or church relationships. He was a deacon of the church when he passed to the Spirit-world.

The communication is as follows:

FRIEND S.: I want to tell you of my home and my experience in the Spirit-world, so as to show you how to avoid all the trials the bark got grounded upon. My first experience you have availed so far, but be careful in the future. I did not live as I deserved and as I knew, for I had positive evidence of the truth of spirit-return, but failed to rescue the poor victim, but neither fresh air or any other means of restoration within the range of the party's experience accomplished anything.—Cincinnati Sun.

Was it All a Dream?

(Mind in Nature.)

A lady who had never been abroad, dreamed that a relative of her husband, who lived in Europe, was dead. Neither she nor her husband knew that he was ill, nor had they received any recent news from him. She saw the funeral procession, the arrangement of which was different from anything of the kind she had ever witnessed. The manner in which the corpse was conveyed to the grave, the dress of the men forming the procession, and the absence of women, were peculiarly noted by her. She also saw plainly the streets through which it passed and the surroundings of the grave. She heard the people speak of her husband and ask if he was there, and the reply, "No, he is not here, but will be soon." A few days after, they received by telegraph information of the death of this relative. At that time her husband had not the remotest intention of going to Europe, but a few months after circumstances arose which made him decide suddenly to take the trip.

She accompanied him, and on reaching the place where the relative had lived and died, recognized the surroundings immediately as those she had seen in her dream, and on learning the details of the funeral, found it had taken place exactly as she had dreamed it; the order of the procession and the dress of the men were described to her as she had seen them.

On the day of her arrival the rooms of the house were shown to her, and one on the lower floor pointed out to her as the one occupied by the now dead relative, while a guest chamber on the second floor was assigned to her and her husband.

On retiring that same evening she remained awake after her husband had fallen asleep, and she saw something come from the door of the room like a greyish white cloud, having the form and features of a man. It came to her side of the bed and seemed to bend over her, when she screamed and it disappeared. Her husband awoke, and she told him what she had seen. Insisting that his relative had died in that room. This was denied the next day by the whole family, but admitted later on in the visit.

They denied it at first, because they thought that she would be afraid to occupy the room if she knew the facts.

At that period of her life she was for some time in delicate health, and while in that state had other similar experiences. Since regaining her health nothing of the above statement can be relied upon.

The facts given in the above statement can be relied upon. For obvious reasons we cannot always give names or addresses to statements of this kind, as it might cause unpleasant notoriety, but the manager is ready at all times to furnish proofs to any one who desires to investigate the cases.

Henry Slade and His Assailants.

To the Editor of the Religio-Philosophical Journal:

I have read the statements of S. E. Barrett and others and am somewhat puzzled. Mr. Slade has been spoken of by many as a very reliable medium for the manifestation of occult powers, and having had a question partially answered by you by being referred to an interview you had with him, I had thought there was no reason for his resorting to fraud or trickery.

In three of the certificates of those looking through a crack in the door the statement is made that they saw Mr. Slade hold the slate under the table with his knee, and one says that he "pinioned it fast under the side of the slate and wrote with his own hand." Was the slate so far under the table that the white surface of the slate was covered?

If so, he must have written on the slate through the table-top, nearly an inch in thickness.

If the slate was but half way under the table, then the person sitting with him could have seen him do it, and hence destroy all claim to independent power, and the testimony of any other eyes looking on to confirm the fact. Where are the persons who sat with him? and where are their affidavits?

Mr. Barrett says: "The writing was done in the usual way, by holding the slate with one hand under the table, while he placed his left hand on my hands on the table." Mr. Barrett does not say that he saw Slade write on the slate with his own hands. If he did it that way, what was Mr. Barrett doing that he did not see him? From what I have heard of Mr. Slade's powers, and even from the statements above referred to, he has the wonderful power to produce writing on a slate through a table-top nearly an inch thick with his own hand, and I fail to see any fraud in that art.

If he wrote on the slate with his own hand when it was half-covered under the table, and those sitting beside him did not see it so done, they could not have been very close observers, and are not competent to charge fraud upon any one. If Mr. Slade wrote upon the slate with his own hand as is alleged, it is different from what hundreds are willing to affirm, and the only way that I can account for the departure from his usual action, is that Mr. Barrett and others mesmerized Mr. Slade and made him strike the slate alight by his own hands.

Without further knowledge, I am as yet unable to discover where the fraud lies, and which was the most defrauded and cheated, the accusing or the accused.

INQUIRER.

Music Kills a Mouse.

To the Editor of the Religio-Philosophical Journal:

On the 14th ult., I reached Binghamton, in answer to a call to commemorate the spiritual birth of Ben Doane after a pilgrimage of nearly eighty-four years on earth. About a year ago his companion preceded him in his heavenward journey, and both went rejoicing in the promises of Spiritualism. Mr. Doane was a medium, and his fate never faltered and at the last moment his face shone with expressions of joy. Faithful to his memory and his faith, his daughter who had charge of these faithful pilgrims during their last years, made every effort to have his religion and his wishes represented in the last rites, and the doubting critic could but realize that in this case Spiritualism was good to die by and shone in glory over the grave. As I had to pass through Elmira and having a spare Sunday I stopped off to hear Mrs. R. S. Lillie, who spoke in Elmira Jan. 10th and 17th. Park Church Room, were secured for her afternoon meetings and Odd Fellows Hall for the evening. She had good audiences and her last lecture was one of her best efforts. The hall was full, and intense interest was manifested. There was a clearness of analysis and a power of voice that penetrated and stirred the emotions at the same time the intellect was fed. Mr. Lillie's music added much to the attraction and together they met every need. Many warm friends will look for their return to extend their work in Elmira.

The gentlemen had heard stories of the antics of so-called "musical mice," though they believed none of them, and it was required to try if something could be done with the mouse, which seemed to be attracted by the violin. Accordingly the violinist again began to play, and the 'old' was surprised to see the animal again appear almost immediately. Coming to a spot a few feet away from the player he lay down on the floor, his nose between his forefeet, and remained thus perfectly motionless. In a minute or two Mr. Brand stopped playing. The mouse did not move, and was watched in silence. An attempt to arouse him by a gentle touch with the violin bow did not disturb him in the least, and it was found that he could be handled quite roughly without any effect.

His eyes were open, and the quick vibrations of his sides in breathing were very plain, but he seemed to be utterly unconscious. He was placed upon the floor, and in a short time seemed to revive slowly. He began to walk about with apparent difficulty, tottering and unsteady. He gradually recovered until he appeared almost in his proper condition, when the music was again begun. The first position was resumed at exactly the same spot. The player tried all manner of music, plaintive and gay, piano and forte, low and high on the strings, all kinds of trills and double stops and chords, but without any apparent effect. He played for seven minutes, when suddenly the mouse's form seemed to be convulsed throughout. He fell upon his side, and, after a few slight kicks, became motionless again. It was over with him. The music was stopped and every effort was made to resuscitate the poor victim, but neither fresh air or any other means of restoration within the range of the party's experience accomplished anything.—Cincinnati Sun.

A Pleasant Gathering.

To the Editor of the Religio-Philosophical Journal:

It is my pleasure to send a few lines to your excellent paper in regard to a pleasant gathering of the Spiritualists of this place at the residence of M. E. Westcott, a merchant and new convert to our philosophy; that most estimable lady and clairvoyant, Mrs. Thrall was present, and her control entertained the company with a fine address upon the elevation of woman; presenting the idea that our philosophy had done more to place woman in the high position that she now occupies than all the isms that preceded it; that legislation alone cannot free women, but that man must, and will free herself. Mrs. Thrall has eminent success in healing the sick, and her patients can be found in almost every State and territory in the union. May she be prolonged to continue her usefulness.

Elmira, N. Y.

The Worship of Selfishness.

Are the orthodox churches doing anything to correct the worship of mammon? I heard two sermons, so-called, in the largest Methodist church in this city on Sunday. Both of them were beginning to end—money! Occasional religious expressions were interjected as an inducement to pay cash. The people are not religiously fed, which may be the reason of so little faith in churches. Please publish the following from the *Star of Liberty*.

Detroit, Mich.

G. F. LEWIS.

THE ALMIGHTY DOLLAR—A PRAYER INAUDIBLE UTTERED BY ALL THE WORLD.

"O! Almighty Dollar! our acknowledged governor, preserver and benefactor, we desire to approach thee, on this and every other occasion, with that reverence which is due supererogation, and that regard which should ever be cherished for exalted greatness. Almighty Dollar! without thee in the world we can do nothing, but with thee we can do all things. When sickness lays its palsying hand upon us thou canst provide for us the tenderest of nurses, the most skillful physicians, and when the last struggle of mortality is over and we are being borne to the resting place of the dead, thou canst provide a band of music and a military escort to accompany us thither; and last but not least erect a magnificent monument over our graves, with a lasting epithet to perpetuate our memories.

Haunted Houses.

To the Editor of the Religio-Philosophical Journal:
In a late number of the JOURNAL, is an account of a haunted house in Troy, New York, owned by Mr. Crowley. Such accounts are not uncommon; in fact nearly every city and town, both in ancient and modern times, have had such visitors; there is nothing remarkable about it at all. I am led to believe that in nine cases out of ten, the spirits causing the disturbance are actuated by an intense desire to complete some unfinished business, or to make known some important fact connected with their persons' interest—without any intent to be malicious. The tenth case may be the result of "maleficia aeterebrought" by low and undeveloped spirits, or by another class of invisibles, bent on fun and frolic. In the instance cited, it is claimed Mr. Crowley sacrificed \$20,000 in the sale of his house, on account of its bad reputation. A few cases have come under the writer's observation where the owners of such property have had the good sense to investigate through the instrumentality of mediums and clairvoyants, and having ascertained through such means what was wanted, the spirits have returned, and the premises suffered no further molestation. Not so Mr. Crowley. Instead of yielding to a weak, superstitious fear, taken a band of mediums to his house, and held sittings with his nightly visitors, he might have saved \$20,000 by it, and at the same time satisfied his unhappy visitors.

O. W. BARNARD.

Golden Gate Religious and Philosophical Society.

The Society which is being organized here in Metropolitan Temple, has adopted the above title—also a declaration of principles identical with that of the First Spiritual Association of Philadelphia. Its term of existence is to be fifty years. Its object is the employment of lectures and teachers, and the founding of schools and libraries, for the diffusion of the science, philosophy and religion of Spiritualism. There are ten trustees, namely: F. H. Woods, M. R. Dodge, J. M. Mathews, A. Weston, J. B. Clark, A. Baker, J. J. Owen, W. R. S. Foye, Mrs. H. E. Robinson and Mrs. E. E. Staples. The constitution and by-laws will be discussed next Sunday.

Mrs. Watson will spend more time in the city hereafter, so as to visit the sick among her people, and to hold an informal literary circle every Sunday afternoon, for the mutual improvement and the better acquaintance of the ladies.

JOHN B. CUMMINGS.

EXCITEMENT UNABATED.

Proof that Physician's Terrible Confession is True.

(Cleveland, O., Herald.)

Yesterday and the day before we copied into our columns from the Rochester, N. Y., *Democrat and Chronicle*, a remarkable statement, made by J. B. Henlon, M. D., a gentleman who is well known in this city. In that article Dr. Henlon recounted a wonderful experience which befell him, and the next day we published from the same paper a second article, giving an account of the excitement in Rochester, and elsewhere, caused by Dr. Henlon's statement. It is doubtful if any two articles were ever published which caused greater commotion both among professionals and laymen.

Since the publication of these two articles, having been besieged with letters of inquiry, we sent a communication to Dr. Henlon and also to H. H. Warner & Co., asking if any additional proof could be given, and here it is:

GENTLEMEN.—I owe my life and present health wholly to the power of Warner's Safe Cure, which snatched me from the very brink of the grave. It is not surprising that people should question the statement I made (which is true in every respect) for my recovery was as great a marvel to myself, as to my physicians, and friends....

J. R. HENLON, M. D.

ROCHESTER, N. Y., Jan. 21.

SIRS: The best proof we can give you that the statements made by Dr. Henlon are entirely true, and would not have been published unless strictly so, is the following testimonial from the best citizens of Rochester, and a card published by Rev. Dr. Foote.

H. H. WARNER & CO.

To Whom It May Concern:

We are personally or by reputation acquainted with Dr. Henlon, and we believe he would publish no statement not literally true. We are also personally or by reputation well acquainted with H. H. Warner & Co., proprietors of Warner's Safe Cure (by which Dr. Henlon says he was cured), whose commercial and personal standing in this community are of the highest order, and we believe that they would not publish any statements which were not literally and strictly true in every particular.

C. R. PARSONS, (Mayor of Rochester.)

W. M. PURCELL, (Editor of *Union and Advertiser*.)

W. D. SHUART, (ex-Surrogate Monroe County.)

EDWARD A. FROST, (Clerk Monroe County.)

E. B. FENNER, (ex-District Attorney Monroe County.)

J. M. DAY, (ex-Member Congress, Rochester.)

JOHN S. MORGAN, (County Judge, Monroe Co.)

HIRAM SIBLEY, (Capitalist and Seaman.)

JOHN VAN VOORHIS, (ex-Member of Congress.)

To the Editor of the *Living Church*, Chicago, Ill.

There was published in the Rochester (N. Y.) *Democrat and Chronicle* of the 1st of December, a statement made by J. B. Henlon, M. D., respecting how he had been cured of Bright's disease of the kidneys, almost in its last stages, by the use of Warner's Safe Cure. It was referred to in that statement, as having recommended and urged Dr. Henlon to try the remedy, which he did, and was cured. The statement of Dr. Henlon is true, so far as it concerns myself, and I believe it to be true in all other respects. He was a parishioner of mine and I visited him in his sickness. I urged him to take the medicine and would do the same again to any one who was troubled with a disease of the kidneys and liver.

ISAAC FOOTE, (D. D.)

(Late Rector of St. Paul's Episcopal Church,

Rochester, N. Y.)

It seems impossible to doubt further in the face of such conclusive proof.

* The Modern Crematist is the somewhat odd name of a monthly magazine published at Lancaster, Penn., in the interests of cremation.

"Throw Physic to the Dogs."

It is the old-fashioned blue mass, blue pill sort, and insist on using Dr. Pierce's "Pleasant Purgative Pellets," a modern medical luxury, being small, sugar-coated, granules, containing the active principles of certain roots and herbs, and which will be found to contain as much cathartic power as any of the old-fashioned, larger pills, without the latter's violent, drastic effects. The pellets operate thoroughly but harmlessly, establishing a permanently healthy action of the stomach and bowels, and as an anti-bilious remedy are unequalled.

The Singer Sewing Machine factory was started 25 years ago in a Boston garret.

Miss Lillie B. Pierce, the noted local elocutionist, uses Pozzoni's Powder. For sale by all druggists and fancy goods dealers.

Dr. Henry Schlesmann is giving himself the comfort and quietude of a winter in Cuba.

"A little fire is quickly trodden out
Which, being suffered, never cannot quench."
Procrastination may rob you of time, but by increased diligence you can make up the loss; but if it robs you of life the loss is irreparable. If your health is delicate, your appetite fickle, your sleep broken, your mind depressed, your whole being out of sorts, depend on it you are seriously diseased. In all such cases Dr. Pierce's "Golden Medical Discovery" will speedily effect a genuine, radical cure—a new man of you and save you from the tortures of lingering disease.

Hannibal Hamlin, now 76, said to a friend the other day: "I never felt better in my life."

• • • • • Pleas, fistula, rupture and stricture radically cured. Book of particulars 10 cents in stamp. World's Dispensary Medical Association, Buffalo, N.Y.

Samuel J. Tilden, the sage of Greystone, is 72 years old.

Mrs. Evelyn Underhill, of New York, has consented to act on a jury in that city.

A BIG OFFER. To introduce us to introduce a Giveaway, 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. Box 28, Dept. N. Y.

DR. JOS. RODES BUCHANAN.

6 James Street, Boston,

I am giving attention to the treatment of chronic diseases, especially those of the respiratory system, and have new remedies discovered by myself. His residence is in a elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care.

MRS. BUCHANAN continues the practice of Psychometry—full written opinion three dollars.

DR. SOMERS'

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicinal Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Happily Disappear Under their influence, while many are relieved. All who try them are delighted with the effect. Thousands of our patients can testify to their great curative properties. Try them at once and judge for yourself.

ELECTRICITY IN SPECIALTY. The Electricity of the Sun, the best in the world, in its excellence in nervous Diseases and General Debility.

Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays 7 A. M. to 12.

SARAH A. DANSKIN,
PHYSICIAN OF THE "NEW SCHOOL"

Pupil of Dr. Benjamin Rush.

Office: 481 N. Gilmore St., Baltimore, Md.

During fifteen years past Mrs. DANSKIN has been the pupil of and medical for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentalitv.

Her skill and clairvoyance. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a skill which has been greatly enhanced by his fifty years' experience in the world of spirit.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER.

Prepared and Manufactured by Mrs. Danakin.

is an unerring remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address SARAH A. DANSKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Danskine.

ALL ABOUT KANSAS!

In People, Crop, Weather, Lands Schools, Legislature, Railroads, Markets, its Politics, its Development, the Trial of Prohibition, and its Future, will be found in the WEEKLY CAPITAL AND FARMERS' JOURNAL, an 8-page, 56-column Paper, published at the capital of the State, sent six months for 50 Cents, one year for \$1.00. Address, J. K. HUNTON, Topeka, Kansas.

LIGHT.

A weekly Journal for Spiritualists and other students on occult Philosophy. Published at 16 Craven St., Charing Cross, London, S. W., England. Price, postage paid, 2s per annum. Subscriptions taken at this office.

LONDON AGENCY

OF THE

Religio-Philosophical Journal,

John S. Farmer, office of Light, 16 Craven St., Charing Cross, London, S. W., Eng. Subscriptions received. Specimen copies a postpaid at three pence. All American Spiritual books supplied.

\$250 A MONTH. Agents wanted. 90 best selling Agents now in service. Address JAY BRONSON, Detroit, Mich.

20 CTS. will buy AMERICAN MANUFACTURER OF THE GOLDEN MEDICAL DISCOVERY—A Pleasant Purgative—Superior to any other—Price 25cts. Address F. A. MUNNEY, 21 Warren St., New York.

PILE. Instant relief. Final cure in 10 days, and never returns. No purges, no cathartics, no suppositories. Sufferers will learn of a simple remedy free, by addressing C. J. MANSON, 30 Nassau St., N. Y.

A PRIZE. send six cents for p. st. and receive free, a costly box of goods which will suit all of either sex, and will be right away than anything else you can buy. Fortune await the workman absolutely sure. Terms mailed free.

TRUE & CO., Augusta, Me.

GOT CORNS

LIEBIG'S CORN CURE WILL CURE

All kinds of hard or soft corns, callousness and bunions, causing pain and trouble. Liebig's Corn Cure is a safe, simple and never fails to effect a cure; price 25c. Liebig's Corn Cure sent by mail pre-paid on receipt of 50c. The genuine put up in yellow wrappers, and manufactured only by JOHN H. HOWELL, Druggist, Minneapolis, Minn.

IA. MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE

CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position and close relation to all principal lines East and West, as initial and terminal points constitutes the most important mid-continent railway system, through transportation which invites all to fasten their steps between cities of the Atlantic and Pacific Coasts. It is the favorite and best route to and from points East, North and South, and to and from corresponding points West, Northwest and Southwest.

The Great Rock Island Route

Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballasted road-bed, continuous track, substantial rail, substantial built structures and rolling stock, and perfect perfection as human skill can make it; the safety, convenience of patient horses, platforms and air-brakes, and the exactitude of its time-tables, and the regularity of all its trains. Other specialties of this route are Transfers at all connecting points in Union stations, greater convenience and comfort, and luxuries of its Passenger Equipment.

The Fast Express Trains between Chicago and Pacific Coast, Council Bluffs, Kansas City, Louisville and St. Louis, and the various cities of the British Provinces. Over this route Fast Express Trains are run to the interesting places, summer resort cities, and the great manufacturing centers of Iowa and Minnesota. It is also the most direct route to the great grain fields and timber lands of the Northwest.

Still another DIRECT LINE, via Seneca and Kanawha, has been opened between Cincinnati, Indianapolis, Latrobe, and St. Paul and intermediate points.

For detailed information see Maps and Folioes, obtainable at the offices of all principal Ticket Offices in the United States and Canada; or by addressing

R. R. CABLE,
E. ST. JOHN,
Gen'l'l's & Gen'l'l's
CHICAGO.

"A little fire is quickly trodden out
Which, being suffered, never cannot quench."
Procrastination may rob you of time, but by increased diligence you can make up the loss; but if it robs you of life the loss is irreparable. If your health is delicate, your appetite fickle, your sleep broken, your mind depressed, your whole being out of sorts, depend on it you are seriously diseased. In all such cases Dr. Pierce's "Golden Medical Discovery" will speedily effect a genuine, radical cure—a new man of you and save you from the tortures of lingering disease.

The Singer Sewing Machine factory was started 25 years ago in a Boston garret.

Miss Lillie B. Pierce, the noted local elocutionist, uses Pozzoni's Powder. For sale by all druggists and fancy goods dealers.

Dr. Henry Schlesmann is giving himself the comfort and quietude of a winter in Cuba.

"A little fire is quickly trodden out
Which, being suffered, never cannot quench."

Procrastination may rob you of time, but by increased diligence you can make up the loss; but if it robs you of life the loss is irreparable. If your health is delicate, your appetite fickle, your sleep broken, your mind depressed, your whole being out of sorts, depend on it you are seriously diseased. In all such cases Dr. Pierce's "Golden Medical Discovery" will speedily effect a genuine, radical cure—a new man of you and save you from the tortures of lingering disease.

Hannibal Hamlin, now 76, said to a friend the other day: "I never felt better in my life."

• • • • • Pleas, fistula, rupture and stricture radically cured. Book of particulars 10 cents in stamp. World's Dispensary Medical Association, Buffalo, N.Y.

Samuel J. Tilden, the sage of Greystone, is 72 years old.

Mrs. Evelyn Underhill, of New York, has consented to act on a jury in that city.

21-612.

REDFIELD

FREECIFT! A copy of my Med-

ical Book will be sent to any person afflicted with Con-

sumption, Bronchitis, Asthma, Sore Throat, or Nasal

Obstruction. Price 10 cents in stamp.

World's Dispensary Medical Association, Buffalo, N.Y.

REDFIELD

FREECIFT! A copy of my Med-

ical Book will be sent to any person afflicted with Con-

sumption, Bronchitis, Asthma, Sore Throat, or Nasal

Obstruction. Price 10 cents in stamp.

World's Dispensary Medical Association, Buffalo, N.Y.

REDFIELD

FREECIFT! A copy of my Med-

ical Book will be sent to any person afflicted with Con-

sumption, Bronchitis, Asthma, Sore Throat, or Nasal

Obstruction. Price 10 cents in stamp.

World's Dispensary Medical Association, Buffalo, N.Y.

REDFIELD

FREECIFT! A copy of my Med-

ical Book will be sent to any person afflicted with Con-

sumption, Bronchitis, Asthma, Sore Throat, or Nasal

Obstruction. Price 10 cents in stamp.

World's Dispensary Medical Association, Buffalo, N.Y.

REDFIELD

FREECIFT! A copy of my Med-

ical Book will be sent to any person afflicted with Con-

<div data-bbox="212 1044

MESMERISM AND HYPNOTISM.

(Amherst Papers in Philosophy.)

For more than a century certain minds have been agitated over the phenomena of hypnotism and mesmerism. Disbelief in their reality prevailed for years, but now they are accepted as facts. The wildest theories as to their cause have been upheld, and were as numerous as the experimenters. It was in such a state that the English Society for Psychical Research found the matter. They decided to make use of all that had been accomplished, and in addition to conduct a new series of experiments, and after a sufficient time to work out the causes and laws. Accordingly, to a special committee was assigned the following subject: "The study of hypnotism and the forms of the so-called 'mesmeric trance' with its alleged insensibility to pain, clairvoyance and other allied phenomena." The work thus far has been confined to hypnotism and mesmerism. Experiments have been made by reliable persons in the presence of the committee appointed. The results they have presented in several reports, and with them have given theories, both those which they seem to confute, and those which they seem to establish. Hypnotism and mesmerism are but induced somnambulism; and subjects in these conditions are in their actions very similar to somnambulists. Hypnotism and its phenomena are widely acknowledged; the common mesmeric exhibitions of the present day furnish abundant evidence of these phenomena.

A second person is unnecessary in putting a subject into this hypnotic state. As Dr. Braud discovered it may be induced by the fixation of the eyes upon a bright disc held above and at a short distance from the eyes. It is necessary to keep the eyes in their strained and fixed position until a state of stupor is reached. Usually about fifteen minutes is sufficient for producing the state necessary for the phenomena. These consist of experiments testing the insensibility to pain, muscular irritability, and a deadening of the mental faculties.

In an article on hypnotism, in the reports of the English Society for Psychical Research, Mr. Gurney notes two stages, in which the phenomena can take place. They are the alert and dead stages, and by him they are distinguished from each other, from the normal state, and from the true hypnotic sleep. The distinction is made by the strength and clearness of the memory of commands and acts in each of the different stages, when the subject is awakened to consciousness. These two stages also seem to be distinct from each other in their acts and thoughts, and with the normal give three spheres of conscious existence. It is only by constant action on the part of the subject that he can be kept long in either of these stages, for he is very apt to fall into the hypnotic sleep.

Dream memory in one stage, or in the normal state of what has taken place during the hypnotic state, shows that the subject was conscious all the time of what was happening. The presence of consciousness and of a certain will-power in subject, gives good ground for the belief that these phenomena are the result of attention aroused by suggestions of the operator. Dr. Carpenter, in his Mental Physiology, strongly upholds this view, and so far as it will explain the phenomena common to hypnotism and mesmerism, the Committee of the English Society accept it. Before Dr. Carpenter, many theories, such as magnetism, reflex action, and automatism were upheld, but proved inadequate even for the simpler phenomena; the first denies the need of suggestions from the operator; the last two deny the presence of any consciousness in the mind of the subject.

That suggestion is very powerful in causing phenomena can by the following experiments be easily proven. The presence of consciousness has already been proved by showing that memory of action in the hypnotic state remains in the mind of the subject. A few of the usual phenomena will give a good idea of the basis of Dr. Carpenter's theory. If the hand of the operator be placed upon the head of the somnambulist, he will frequently draw up his body to its fullest height, throw back his head and assume an expression of lofty pride; if not successful at first this may without difficulty be induced by further suggestions, such as straightening the body and throwing the head somewhat back. If his body and head be bent, often an expression of humility will come over the countenance of the subject. Placing the arms in the position for fighting will arouse pugilistic emotions. Place the hands of a subject while kneeling in the attitude of prayer, and he is filled with devout feelings; raises his head while in prayer and his lips pour forth exulting glorifications.

All the senses of the hypnotic sleeper are acute; all different things present themselves, first one sense and then another is all attention. Dr. Carpenter vouches that a hypnotized youth, by the acuteness of the sense of smell, discovered in a crowd the owner of a glove. A hypnotized person can often hear the whisper of the operator amid a din made by others present. These seem to show the close attention of the subject. The muscles of the somnambulist are easily affected by the reaction of the mind upon the body. At the suggestion that a heavy piece of iron, far beyond the subject's ordinary strength, can be easily lifted, he lifts it without difficulty. When told that he cannot lift a feather, his strength is insufficient for the task. In like manner the senses of taste and smell are inhibited. A person will eat bread and mustard with relish when thinking that it is plum cake; even cayenne pepper will have no disagreeable effects, if he is made to think that it is sugar. Water, by suggestion, becomes to him cologne. By stroking a part of the body, it becomes rigid, and the subject is unable to move it, or even feel pain in that portion. This results under hypnotism and in a measure also under mesmerism, from expectancy and partial paralysis resulting therefrom. Many pages might be filled with a record of such phenomena, which are present in natural and in artificial or induced somnambulism, but, as Dr. Carpenter says, "all such phenomena are easily reducible to the general principles we have already laid down as characteristic of the state: (1) The entire engrossment of the mind on one thing, or attention, and (2) The passive receptivity of the mind to suggestion."

All the phenomena which occur in the hypnotic state may be induced by the mesmerist; and in so far as they agree, Dr. Carpenter's explanation seems sufficient. The mesmerist objects to it because it is not comprehensive enough to explain all phenomena possible in mesmerism. Dr. Carpenter either ignores or does not understand in full the phenomena which give evidence to the Committee of rapport between the operator and his subject, as it is a certain influence passed from one to the other.

Accepting Dr. Carpenter's theory for a partial explanation, I will note down certain ex-

periments, which cannot be thus explained, and will show the direction in which they seem to point. The mesmerist controls his subject by silent will-power or suggestion after the subject is put into the mesmeric trance, by passes made near or touching the body, while the eyes are fixed. It is only in the first stage that the phenomena can take place, for in the second stage the subject falls asleep.

The three general classes of experiments are those under, (1) influence of suggestion, (2) community of sensation, and (3) rigidity and anesthesia. The phenomena resulting from suggestion are the same as those in hypnotism. With Dr. Carpenter the committee agree that "in certain states of the nervous centres, suggested ideas may acquire a dominant and practically irresistible force." This phenomenon, on the public platform, rarely fails of demonstrating itself; and all admit that the state exists in a majority of cases.

The phenomena of community of sensation are not as common, and call for further explanation than has been stated. Although attention and expectation are present, no suggestion sufficient for causing the phenomena is given. I now give some results of experiments carried on by the above mentioned committee. The experiments are somewhat similar to those of thought transference, except that now the subject is in an abnormal condition of mind. They were conducted as follows: The subject (Mr. Wells) was placed in a chair blindfolded, the operator (Mr. Smith) stood behind him, and by passes sent him into a mesmeric sleep. Some part of Mr. Smith's body would then be pricked or pinched severely, the operation lasting generally one or two minutes. Perfect silence was maintained throughout, except for the simple and uniform question: "Do you feel anything?" Part of the time Mr. Smith held Mr. Wells' hand, but this had no increased effect; and after a screen or door was interposed between the two and then (1) Back of Smith's neck pinched; Wells rubbed the same place on his own neck. (2) Lobe of left ear pinched.—Same result. (3) Left ear pricked.—Correct result. (4) Upper part of Smith's left arm pinched.—Wells indicated the corresponding part almost immediately. (5) Smith's chin pinched.—Immediate result. Out of twenty-four similar experiments, twenty were entirely correct. The community of the sensation of taste is as remarkable.

The following experiments were conducted with no contact or means of communication between the operator (Mr. Smith) and the subject (Mr. Conway); and often only as the substance was placed in his mouth, did Mr. Smith know what he was tasting. The only sound was the question: "What do you taste?" asked in a uniform tone of voice. Substances tasted by Mr. Smith—1, salt; 2, sugar; 3, salt; 4, powdered alum; 5, cayenne pepper.

Substances described by Mr. Conway—1, "What's this salt stuff?" 2, "Sweeter, not so bad as before?" 3, "Something acid, salty, like brine;" 4, "You call that sweet do you? Brackish and bitter. This is enough to skin your mouth out—bitter?" 5, "It's hot."

At other times with the same substances and under similar circumstances, Conway experienced similar sensations; and often told the correct names of the substances.

In another series of experiments, in reply to simple questions, often the same, the subject would answer "yes" or "no" according as the operator willed. Care was always taken to do away with all communication between the two, several doors often intervening. At six feet apart, six trials were made without a failure; at twelve feet, six more; at seventeen feet, six more; and at thirty feet, with two doors intervening, three successive experiments were made, and like the rest were successful. At other times and under the most trying circumstances experiments were made with like results.

Experiments in mesmerism under rigidity and anesthesia have been made as in hypnotism, and not presenting any experiment common to both, I will make note of one in mesmerism seeming to require further or totally different explanation. The experiment was made upon a subject in the normal state.

Thought, attention and suggestion as to the nature of the experiment might be given, it seems impossible that in any other known way the subject could have acted as he did.

A boy was placed at a table. His arms, passing through a sergen, rested upon the table.

By this precaution, it was impossible to see the actions of the operator.

The operator then made passes over certain fingers, or

only pointed at them, with care that no

change in temperature or breath of wind

should give to the boy knowledge of which

fingers were being affected. Then a strong

electric current was applied to the mesmerized fingers. No conscious sensation was produced; nor could the sharp prongs of a fork or a burning match held at the end of the fingers awaken consciousness, yet it ap-

peared to be; think it is not, and it is not.

Everything is created by thought."

Looking on her with intense belief he says: "Now it is not there." The patient says, "No, it is not there." The physician says: "Don't ever look to see; if you do, it will be there because you thought it. Your mind must be kept on the fact that you are well." So the patient walks out of the healing presence with a shining face; no limping, no pain, no weakness, no restriction; everybody looks and wonders and believes as well as the patient. What other proof can be asked, in fact, than that the patient who was suffering, suffers no longer; one who was weak is strong.

But suppose a surgeon comes and asks to see the leg, and says: "Why madame, the ulcer is there, just exactly the same in appear-

ance as before?" "But," replies the patient, "I don't feel it any more!" "Well, madame, whether you believe it or not, it is there just the same." All that happened in that there is a divorce between the pain-making spot and the sensorium, and whatever subterfuge may be attempted, that is all that can be said. You may be asleep when your house is on fire, or you may not be; but the house burns.

This divorce of the consciousness of a dis-

order from the disorder itself may be very

beneficial—may be very harmful. The insane person who lays his arm on a red-hot stove,

and quietly lets the flesh frizzle while he

thinks about a flying-machine or a passage-

to the Polar sea—is not benefited; but the

Christian martyr or the mind-cured patient

who can have a limb amputated, and not feel

the pain, is a great gainer by the divorce of the sensorium or pain-receiver.

Now, in all lesser disorders there is the

same classification. Dr. Mary P. Jacob wisely

says of a certain pain, that "it belongs to

a class of pains that are better disregarded."

Of other pains we might say they are better

regarded than disregarded. The pain that

warns us of a decaying tooth or an inflamed

eye is good; both might be lost, else, while

the pain from a healing wound or a recent

burn actually acts as a nerve excitant, and

rewards the healing process.

That a great deal of our suffering is worse than useless, and could be soon removed by the mind-cure, we must hasten to admit, and take the full privilege of the divorce method. I believe the mystics of India have long known what we are, but just guessing along. Let us render to Caesar the things that are his; let us keep the mind pre-eminent, but only by seeing what it really can do.

C. B. THAYER.

Cancer caused 15 deaths in Boston last week—just one-half as many as consumption

THE MIND CURE.

(By A. A. Gleason, M. D., in Herald of Health.)

The spring of thought that has been opened by the efforts of a few earnest souls in regard to the influence of the mind on the body, is feeding a rill that will grow to a river of ideas, and turn many a mill-wheel of theory before it reaches the great sea of common and universally accepted knowledge.

The discoverers of this well-spring of thought are simply intoxicated with the first delicious draughts, and declare no solid mental food necessary. They push aside the questioner and say, in a delirium of joy, "Drink, and see if you are not immortal, and no longer sick or weary. My body is perfect as soon as my mind is enlightened on the great truth that sin and sickness are negative states; that goodness and health are positive states; that sickness is merely a lack of health, and that what is wanting is numbered. As soon as my mind is taught only to recognize positive, i.e., real states, and taught to ignore negative, i.e., imaginary states, they cease to exist, for they never did exist, save in my own fear laden brain."

The body is but the expression of the mind, nothing of itself, as we may see as soon as the mind leaves it, it becomes a mass of decay.

If you are lame or halt or blind this good enthusiast says, "As a man thinketh, so is he." Think that you are none of these things in mind, and their bodily correspondence will cease to be." If you are a good disciple, you try, and what are the results?

These results vary, not so much with the character of the disease as with the character of the disciple. One proof we are bound to admit, of the feasibility of the method. One man will declare himself cured of cancer; another will declare that even a "cold sore" was no better. One woman will say her headache disappeared as by magic; another will declare she does not detect the faintest relief after the longest session with the mind-cure physician! His method has been identical in all cases. He declares he works in accordance with the highest laws; yet physicians who work in obedience to lower laws obtain unvarying, or nearly unvarying results. The doctor who gives quinine gets quinine results; morphine, morphine results.

The reader has doubtless already given the explanation and says, "It is because one man changes his mind, or allows it to be changed, more rapidly and more completely than another. Those who get no result were so mentally inflexible that they made no true mental change." I am, of course, not writing for those who believe that no cures occur; but for those who are troubled by a half understanding or a doubtful belief. Let me define and illustrate the first conspicuous counterfeit of the mind-cure. The outside always marks the counterfeit while the disciples are counting true coin. There is a poetic justice in this tendency, perhaps, though it slanders the ideal. But woe to the disciple who endorses the counterfeit! What is this counterfeit of which I speak?

For argument's sake let us admit the theorem: A sound mind makes a sound body. Then see where the slip comes easily. A mind that thinks itself sound may be unconscious of the unsoundness of the body. Let me instance—a case at once. A good lady is deaf; some kind friend shouts to her that she need not be; she can take the mind-cure. If she does not think she is deaf, she will not be deaf; her deafness is primarily a mental state. The good lady believes this (do not understand the writer to dispute it), and says to herself, as bidden by the theorist, "I am not deaf," and believes her deafness cured. She is cured; but, alas, the people who still have to shout as loud as ever to get themselves heard, must go through the very same magic restoration before they will understand that they think they are screaming when they are not.

You say this is a palpably absurd case (though a true one, by the way), her believing herself not deaf did neither herself or others any real good. You will perhaps admit that it did good in making her happy, where she was before very unhappy; but you do not want a foaled happiness.

Take the next grade of case. A woman has a corrodent ulcer on the leg; every step is painful; she finally gives up walking; all sorts of disorders come on from lack of exercise, sleepless nights, constant pain, etc. She goes to the mind-cure physician; he says to her: "You think that sore is there, so it appears to be; think it is not, and it is not. Everything is created by thought." Looking on her with intense belief he says: "Now it is not there." The patient says, "No, it is not there." The physician says: "Don't ever look to see; if you do, it will be there because you thought it. Your mind must be kept on the fact that you are well." So the patient walks out of the healing presence with a shining face; no limping, no pain, no weakness, no restriction; everybody looks and wonders and believes as well as the patient. What other proof can be asked, in fact, than that the patient who was suffering, suffers no longer; one who was weak is strong.

But suppose a surgeon comes and asks to see the leg, and says: "Why madame, the ulcer is there, just exactly the same in appearance as before?" "But," replies the patient, "I don't feel it any more!" "Well, madame, whether you believe it or not, it is there just the same." All that happened in that there is a divorce between the pain-making spot and the sensorium, and whatever subterfuge may be attempted, that is all that can be said. You may be asleep when your house is on fire, or you may not be; but the house burns.

This divorce of the consciousness of a disorder from the disorder itself may be very beneficial—may be very harmful. The insane person who lays his arm on a red-hot stove, and quietly lets the flesh frizzle while he thinks about a flying-machine or a passage to the Polar sea—is not benefited; but the Christian martyr or the mind-cured patient who can have a limb amputated, and not feel the pain, is a great gainer by the divorce of the sensorium or pain-receiver.

Now, in all lesser disorders there is the same classification. Dr. Mary P. Jacob wisely says of a certain pain, that "it belongs to a class of pains that are better disregarded." Of other pains we might say they are better regarded than disregarded. The pain that warns us of a decaying tooth or an inflamed eye is good; both might be lost, else, while the pain from a healing wound or a recent burn actually acts as a nerve excitant, and rewards the healing process.

That a great deal of our suffering is worse than useless, and could be soon removed by the mind-cure, we must hasten to admit, and take the full privilege of the divorce method. I believe the mystics of India have long known what we are, but just guessing along.

Let us render to Caesar the things that are his; let us keep the mind pre-eminent, but only by seeing what it really can do.

CLAIRVOYANCE.

(The Difficulties that Accompany Its Use.)

(By the Editor of the Religio-Philosophical Journal.)

When clairvoyants examine persons for the purpose of discovering what internal organ or part of their body is diseased, or where there is a lesion of the structure internally, and so often fail to make a correct report of the same, and appear at the time to be so sure and certain as well as so honest in their belief that they have made a correct exploration,—all this may be attributed, I suspect, to the fact that their sight is different from the natural sight through the organ of the eye and its organic allies, the nerves, etc.; but on the other hand, it is more subtle vision, more ethereal,—a spiritual vision. The natural sight has the object directly before it; the sunlight, or whatever light it may have to see, the object is indispensable to the sight; not so with the clairvoyant or spiritual sight; it sees as well in the dark as in the brightest light, and even better. Now this clairvoyant sight is a spiritual sight; the natural eyes are closed and they have no use for them. They then depend upon the spiritual element, and this element corresponds in some degree to the element of electricity. In former times a man could not be found who could speak to his friend over a few rods distant from himself. Now a man can talk with his friend hundreds of miles distant. This way of overcoming and annihilating space has been done by electricity, that wonderful agent. Now the intellect controls all the spiritual agents to a certain extent, but it has its limit; it cannot at all times see correctly without eyes. The clairvoyant or sensitive sees with the agency of the spiritual element, and this element mingles with the same element in another person when in the same atmosphere, and the material object is imprinted or reflected upon the spiritual element in that other person, and quite often there is a mirage or illusory reflection upon the spiritual element of the same person, which is taken for the actual condition or state of the material internal condition of the patient then under examination, and hence the mistakes and wrong apprehensions of the condition of the patient.

Science, through the aid of the microscope, has revealed the infusoria, the bacteria, and bacillus—the infinitesimal world that the natural eye could not reach. The telescope has done its work, and performed its mission among the stars and other heavenly bodies, and now comes the spectroscope, and through its agency, it comes laden with the knowledge of the composition of the sun, what kind of materials make up its stupendous bulk. The iron is reflected upon the canvas, as well as the other material that the sun's rays have brought from its far away home, and on its long journey so faithfully preserved and kept from injury and then so carefully lodged upon the canvas in our own home, showing the iron and other material of which the sun is composed.

The psychologist will take another person, and will cause him to see an orange where there is only a stone or potato. The subject does not see with his natural eye, but with a spiritual eye, with the reflection of the operator's own mind or mentality. Here, then, is the mirage or illusion from the reflection of one mind from another mind, instead of seeing the object itself direct. In adjusting your microscope or telescope, if you do not place the glasses in their proper distances from each other, then your vision is imperfect, and you fail in your effort to see the object as it really is.

We know that objects seen with the natural eye are reflected upon its retina, aided by the light, and that the optic nerve has a very important office to perform in this matter of sight when all the conditions are favorable, and only then; it cannot see without light; dense darkness precludes and prevents all attempts to see objects however near. Purely mental sight, with persons in the animal body, seems to differ immensely. How people vary in their views of religion, politics, and all other questions that affect and occupy their thoughts. In some manner these differences of opinions are produced

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

VOL. XL.

CHICAGO, FEBRUARY 27, 1866.

No. 1

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notice of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well-authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—What is spiritualism and who are Spiritualists?
SECOND PAGE.—The Independent Existence of the Human Mind. Bringing Her Back to Life. Power and Importance of thought. Mesmerism.
THIRD PAGE.—Woman and the Household. Spiritualism. Partial List of Magazines for February. Book Reviews. Miscellaneous Advertisements.
FOURTH PAGE.—Life Gaining Not Losing. Anxious to Get at Bottom Facts. Release of Mrs. Lawrence Oliphant. Joseph Cook's Boston Monday Lectureship. General Items.
FIFTH PAGE.—For a Time She was Angelic. General News. Miscellaneous Advertisements.
SIXTH PAGE.—True Metempsychosis. Spiritualism vs. Swedenborgianism. Some of My Experiences in Spiritualism. Col. Bundy in Kansas City, Mo. Theory with Reference to Materialization. Announcement by J. Madison Allen. Talking with Spirits. Does not Believe in Missionaries. The Old and the New. A Venerable Physician. Notes and Extracts on Miscellaneous Subjects.
SEVENTH PAGE.—Apparitions in the Doorway. The Pilgrim Fathers. Niagara's Ice Bridge. Miscellaneous Advertisements.
EIGHTH PAGE.—A Reminiscence of a Once Famous Trial. Ministers—Sensible Advice to those who Propose to Preach. Miscellaneous Advertisements.

WHAT IS SPIRITUALISM?

AND
Who are Spiritualists?

A Lecture delivered by J. H. RANDALL, at the Madison Street Theater, Chicago, January 31st, 1866.

The following lecture is given to our readers in accordance with the request embodied in the following extract from the "Daily Spy," of January 31st, 1866, at the Madison Street (formerly Haven's) T. save by the Society of United Spiritualists: EXCERPTED.—That Dr. J. H. Randall, President of this Society, be requested to furnish, if he can, a written copy of the very able discourse he has delivered to the members of his Society, to be published by this Society, in the interest of Spiritualism.

In the year 626 of our era, when the Anglo-Saxon king, Edwin, was deliberating on receiving some Christian missionaries, one of his noblemen said to him:

"The present life of man, O king, compared with that space of time beyond, of which we have no certainty, reminds me of one of your winter feasts, where you sit with your generals and ministers. The hearth blazes in the middle and a grateful heat is spread around, while storms of rain and snow are raging without. Driven by the chilling tempest, a little sparrow enters at one door and flies around delighted until it departs at the other. Whilst it stays in our mansion it feels not the winter storm; but when this short moment of happiness has been enjoyed, it is forced again into the same dreary tempest from which it had escaped and we behold it no more. Such is the life of man, and we are as ignorant of the state which preceded our present existence as of that which will follow it. Things being so, I feel that if this new faith can give us more certainty it deserves to be received."

What candid person who is seeking for truth and light concerning life after death, a state of consciousness where dear friends long separated may meet and live a higher life, does not find use for the same language in relation to Spiritualism that this nobleman used to his king concerning Christianity?

SPIRITUALISM

consists in a belief in the conscious existence of the so-called dead, and a recognition of the various phases of mediumship and phenomena that establish the fact of their power to watch over and hold communion with the living. It is the doctrine of the guardianship of angels, and the communion of saints, fully realized and effective for good in mortal life. The highest ideal we have of an angel or a saint, is a good man, woman, or an innocent child. There is no possibility of the human mind in this state of being conceiving of an angel or a saint in any shape except that which is represented by the human form,—those who have loved, toiled and suffered for humanity.

Spiritualists have no organized system of propagandism, no proselytizing missionaries urging or arguing unbelievers to accept any belief or theory connected with the various phenomena on which Spiritualism is based. They say to all candid inquirers: "Prove all things, hold fast that which is good." Investigate, compare, and decide for yourself. If you have not investigated, nor listened to the testimony of others in favor of it, nor reasoned on the classified human experiences that go to make up its philosophy, you certainly have not acquired any opinion concerning it that can be of any weight or value to yourself or others; hence your natural desire ought to be to know what it is, who favor, teach, and try to live in harmony with it.

It affirms that the idea of the guardianship of angels is intuitive to the human family in its higher form of development; out of this grew the idea of the communion of saints,

the early doctrine of Christians, the foundation of which lies in the most remote experiences of human life of which we have any record. What use to the race could guardian angels be, if they could not intelligently influence those over whom they were watching, and in whose happiness they had an interest? These ideas are so interblended with the common feelings and thoughts that grow in the home life of humanity as to be inseparable from it. Life and death in our sphere of being, move so majestically side by side as to ever suggest from whence, whether, and to what purpose are we endowed as individual entities, and rendered conscious, and to a great extent responsible beings; responsible in that so many of us seem to possess the power of causing others misery or happiness, if being born, eating, sleeping, and after a brief season passing to utter unconsciousness in death, is all by our existence that we are fitted for, where in the return for the constant and persistent energy, which, by calculation, is exercised to shape and insure the existence of the higher and more humane attributes of character, and an exalted, progressive destiny for every human being?

The facts of human experience covering vast periods of history, and of many nations, consecutively put together, that constitute hearsay evidence corroborative of the statements embraced in the spiritual philosophy, are very numerous, and involve many other things very dear and precious to humanity; to deny them, or charge that they are the result of superstition and fraud, does not disprove them, nor invalidate the testimony of honest, clear-headed people, whose life environments have been such as to bring them in contact with uncommon and irregular phenomena.

SPIRITUALISTS

have the charts of two worlds, material and spiritual; in their personal experiences they have evidence that is satisfactory to them that each of these worlds is inhabited by human beings, whose interests are interblended by the natural ties of consanguinity—the law of love. One of these worlds is known and realized through the reasoning faculties by all intelligent beings; the other is indicated and equally well known, both by reason and intuition to millions of persons, and in thousands of exceptional instances, is as real and tangible, by the actual presence and communion of those who have passed through the change of death with those who live in mortal form, as any other mortal experience.

They differ specifically from religionists in that they neither affirm nor believe that any of the occult forces or phenomena in which they find proof of the life and identity of the human being after death, are miraculous, or the result of any cause other than the outworking of laws natural, though, perhaps, not understood. They deny that their ideas concerning continuous, conscious activity, and personal identity for those who have lived and died, rest on a belief in any religious creed or superstition. They affirm:

1. That when death comes to us we are neither suddenly deprived of our virtues, increased in goodness, nor relieved of our vices.
2. That all the memory, social and moral qualities, which we possess in this life, will be ours in the world of spirits, there constituting our individuality and determining our position of usefulness and happiness.
3. That it is natural in the ever narrowing circle of most human lives burdened as they are with the duty and responsibility of caring for the weaker and less intelligent members of the human family, to frequently turn to what is conceived to be an invisible world of beings, invoke its aid, and to hopefully place reliance on it for instruction and guidance.

They do not assume the power, nor have they the will, to demonstrate this to others at any time; they grew into it, and intuitively feel that all men and woman will know and realize it sometime.

They do not solicit people who are skeptical in relation to their statements to believe either the phenomena, philosophy, or religious ideas which have come to them through their experience; they feel that they have facts to back up every idea which they affirm, and that they are right. They have the most profound respect for the right of private opinion in all spiritual and material matters, whether it be for or against them, and they propose to exercise the privilege of pursuing such a course as they feel necessary to gather knowledge from their environments, in nature relating to those departments of being—man's immortality, tendencies and progress,—in which by the structure of their organization they are deeply and intensely interested. They have no organic system of religion or philosophy that rests on belief; from personal knowledge and experience they affirm:

1. That man lives in a state of consciousness after death.
2. That all persons commence that existence in the same condition as to identity, mentally and morally, just as they leave and cease to exist in earthly life.
3. That the future state of existence is one of continual unfoldment, development and progress, and a sphere of ever widening usefulness for every being that now or shall there exist.

SPIRITUALISTS ARE CONSCIOUS

of the fact that in the course of human events no great national or societary reform, no emancipation from mental or physical slavery, or political bondage, has ever been effected, unless the men or women who undertook the task, had the will and strength to sacrifice themselves, and were content to

endure many disappointments, long suffering and bitter agony. To those who have struggled for human freedom and died, humanity in distress naturally turns to raise its hope and nerve it anew. When old gray headed men feel the need of magnetic force, power, and exalted patriotic and religious ideas to move the people to deeds of progress and glory, the men who have lived and died, consecrated to humanitarian work, fill like shadows through their thoughts. When great statesmen move the masses they are inspired; their eyes look into space, and their hands stretch outward as if they felt the presence and power of human beings that were unseen by the multitude, but who were looking on from above, and they revive the memories of those who have died on the field, the scaffold, or by the faggot; under the inspiration of duty and an almost transformation of themselves into fellowship with spirits disembodied, they start their hearers into the action demanded by the grievance. When the subjects of governments have lost all energy for the protection of their rights, and bowed to the tyranny of king and class laws, awake and assert themselves, and struggle and courage follow, sweeping tens of thousands of human lives into agonizing suffering and death, those who have fallen are turned to first, after which the living are moderately considered, except in certain instances, where a living conqueror is glorified and worshipped. Such conduct in relation to the dead is the out-growth and natural expression of humanity's intuitive knowledge concerning a future life. This inner or spiritual experience, or association with certain super-mundane phenomena which thousands of members of the human family wide scattered over the history of the race have had as intuition, has made men by the millions conscious of a state of being superior to mortal life. The experiences of millions of people in this one direction constitute a bridge that spans the chasm between life on earth and life in a world of spirits, and this is Spiritualism.

HISTORICALLY

considered, there is scarcely any limit to the evidence that can be adduced from the expressed experiences and feelings of men and women of intelligence, in favor of the inter-communion of the so-called dead with the living. It has been and is now an extensive belief in the oldest settled parts of the world. The Chinese, Greeks, Romans and Aborigines, very many of them have long cherished the common faith that the inhabitants of the material and spiritual worlds often meet; millions that deny it in the philosophy or religion of their lives confess it by their fears. The holy books of all nations are simply accounts of the spiritual experiences of men, and must be judged according to the enlightenment of men when they appeared. The bible among Spiritualists is not regarded as having been written by the finger of God, but as the recorded history of tribes, nations and individual experiences during great periods of past time; the statements in it that are in accord with other human experiences of a similar character that happened elsewhere, they believe and accept—those to the contrary they reject. In his primitive condition man could not comprehend the many phases of phenomena to be witnessed as he does now; in his early experience any occult force or spiritual phenomenon was regarded as a direct manifestation of God to demonstrate to his creatures his pleasure or displeasure at their conduct.

The following condensed points taken from the bible constitute the only evidence of a future or life after death that is to be found in religious teaching, such being the fact the last people in the world from whom Spiritualists should expect opposition are the Christians.

BIBLICAL SPIRITUALISM

in many particular is similar to its modern prototype. Prophets, seers and miracle workers were spirit mediums. Adam, Noah, Abraham, Moses, Solomon, Lot, Daniel, Eliphaz, John the Baptist, Jesus, Peter, Paul, John the revelator, the woman of Endor, and Mary the mother of Jesus, all heard voices, and some of them saw beings that there is no rational way of accounting for except on the Spiritualist theory. Angels, bearing the form of men, talked with Lot, Abraham, Daniel and Eliphaz the Temanite; Isaiah and the prophet had visions in which human forms were seen and voices heard. Samuel when a boy conversed with a spirit; after he died Sapi sought to communicate with him and succeeded in getting a remarkable communication and test of his identity through the woman of Endor. Saul saw Samuel with a full knowledge of his personality; Samuel appeared to him through the instrumentality of the mediumship of the woman of Endor; he appeared wearing the same venerable and majestic expression, and speaking in the same dignified and authoritative manner as was his habit when a judge and prophet. His appearance and communication to Saul was for the moral benefit of the nation over which he had ruled, and for the world. Moses, who had been dead 1,500 years, and Elijah for 900 years, were seen talking with Jesus on Mount Tabor; they talked about the death of Jesus which he should accomplish at Jerusalem. "They appeared in glory;" this is attested by Peter, James and John. Moses appeared as Moses, and Elijah as Elijah. How did they know these men by name who had been dead to the mortal world so long? The Christian theologian's answer is, "By spiritual revelation and intuition." Elijah was seen and conversed with many years after his death. It is a common saying that Jesus

raised the dead and arose after death. We are informed that three days after his death he returned in bodily form; he had lived thirty years, died, returned and made himself known to his former friends. During the time that transpired from his death until his return, according to Peter, he was preaching to unhappy spirits who had died before him. Angels, or spirits of men and women, delivered Peter from prison; they visited and talked with Cornelius, the Roman Centurion; Paul who was engaged preaching against and ridiculing the spiritual experiences of the early Christians, heard the voice of Jesus from a cloud saying, "Why persecute thou me?" He also declared that he was caught up into the third heaven, and that he heard "words that would be unlawful to utter." This experience reversed his course, changed his belief, and he became a Christian Spiritualist, and preached his new faith. Swedenborg affirmed that he saw and frequently conversed with spirits, his departed friends and acquaintances, and wrote voluminously about them and the different spheres or conditions that he saw them in; John Wesley believed him, and also testifies to having witnessed some manifestations that he did not attempt to explain except on the Spiritualistic hypothesis. Dr. Adam Clark believed that spirits of the dead returned to earth. Bishop D. W. Clark, in a work entitled, "Man all Immortal," page 208, says:

"There are seasons when the soul seems to recognize the presence and to hold communion with the departed; they are like angelic visitants. We meet them in our lonely walks, in our deep and solemn meditations, and closest communions. We meet them when the lengthening shadows hallow the evening. Mysterious and solemn is their communion. We meet them when sorrows encompass us and divine is the influence their presence imparts. Who shall say that at such times there is not a real communion between the living and the dead? Who shall say that there is not a real presence of the dead with the living?"

THE HUMAN MIND THROUGH INTUITION

reaches more definite conclusions in a few moments than reason does in many hours. By it the naturalist, geologist, and botanist, with a single bone, piece of rock, or sprig of a tree or leaf of a plant, will describe or draw the outlines of the fish, bird, or animal, give a history of an era of the world's formation, and describe tree, plant and fruit. Why should not this faculty be trusted in spiritual matters as well as in other directions? This quality of comprehending great and important truths and facts from very limited data, in spiritual matters, is more frequently manifested by women than men, but it crops out clearly with many of the poets and preachers of modern times.

There are but few mothers whose thoughts are all of maternal tenderness when they lay their babes to sleep, but feel that there are guardian intelligences unseen by mortal eyes who are watching and exercising a protecting influence, over helpless innocence. Morally, in all the various systems of religion there is not a belief more potent than this; men of stern worldly natures may question the possibility of it, yet the majority of them will tell their children to trust in and believe the instructions of their thoughtful mothers.

The following selections are from persons who knew what they felt and said by intuition:

"In early life with all our friends around us, hearing their voices and cheered by their smiles, death and the Spirit-world are remote, misty and half fabulous, but as we advance in our journey our voice after voice is hushed, and form after form vanishes from our side, and our shadow falls almost solitarily on the hillside of life, the soul by a necessity of being tends to the unseen and spiritual, and pursues in another life those it seeks in vain in this. One of the deepest and most imperative cravings of the human heart as it follows its beloved ones beyond the veil, is for some assurance that they still love and care for us; in this belief, bereavement loses half its bitterness." "Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation?"

"There are some spirits to whom so far as enjoyment to themselves or others is concerned, this life seems to have been a total failure; a hard hand from the first seems to have been laid on them; they seem to live only to be chastened and crushed and we lay them away in solemn silence. This hard discipline has been the school and task work by which the soul has been better fitted for labor in the future life, which it enters blooming with power to do good.

"They still may move about our homes, shedding around them an atmosphere of purity and peace, promptings of good, and reproofs of evil. We are compassed about with a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at every success. How this thought should check and rebuke every worldly feeling and unworthy purpose and enshrine us, in the midst of a forgetful and unspiritual world with content and peace.

"Though they have risen and are crowned and glorified, still they remain to us, our assistants and comforters; in every hour of darkness their voice speaks to us. So we grieved, but we struggled, so we fainted, so we doubted, but we have overcome, we have obtained, we have seen and found all true, and in our heaven behold the certainty of our own."

The Rev. Dr. Newman, at a funeral, used

the following language: "And thus ends another life! In what sense does it end? Not in extinction, but rather in change of condition, in the invisibility of the body to us, but in the perpetual consciousness of the departed. Individuality is indestructible; death is a removal and not annihilation. The spirit is a unit and indissoluble. The integrity of identity is a sublime fact. We can never be less than ourselves, nor more than ourselves, nor other than ourselves. We must be ourselves with all the integrity to our intellect and moral being. Memory holds the past; imagination prophesies the future. The judgment, the reason and understanding, remain intact, while the affections hold fast the tender objects of domestic life. Earth, indeed, would be poor were the departed forever separated from us; but reason and revelation combine to lead us to the belief that those who have passed to the other side are still working for the interests of those who remain on earth."

In a sermon assuming to antagonize Spiritualism, Rev. Dr. Witt Talmage said: "The wall between the material and the spiritual world I think is very thin. That there is communication between this world and another world is certain; spirits depart from this to that, and ministering spirits return from that to this. It may be that complete, constant and unmistakable lines of communication between these two worlds will yet be opened."

A sermon of Rev. H. W. Beecher contains the following: "I confess there is something of sublimity in the idea that the world is full of spirits. I believe there are angels of light, they are our natural guardians, friends, teachers and influences. I believe that the great realm of life goes on without the body, very much as it does with the body. Out of the dust and dim mists of life there come moments when we see in a second farther, wider, easier than by ordinary methods of logic we see in a whole lifetime. Intuition at a white heat teaches man in a single moment more than logic ever teaches him. There have been times in which I declare to you, in which my children that were gone spoke more plainly to me than my children that were with me. These are experiences that link one with another and higher life."

Tennyson expresses the spiritualistic faith in these lines:

Dare I say
No spirit ever broke the band
That stays him from his native land
Where first he wak'd when clas'd in clay?

No visual shade of some one lost,
But he, the spirit himself, may come
Where all the nerve of sense is numb:
Spirit to spirit, Ghost to Ghost.

O, therefore, from the sightless range
With gods in un-conjectured bliss,
O, from the distance of the abyss
Of untold-complicated change,

Descend, and touch and enter; hear
The wist too strong for words to name;
That in the blindness of the frame
My Ghost may feel that thine is near.

How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would
Hold
An hour's communion with the dead?

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too canst say
My spirit is at peace with all.

They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gate,
And hear the household jar within.

H. W. Longfellow has left us his intuitionistic conception of life after death in these lines:

Weep not, my friends! rather rejoice with me,
I shall not feel pain, but shall be gone.
And you will have another friend in heaven.
Then start not at the cracking of the door
Through which I pass; I see what lies beyond it.
And in your life, let my remembrance linger.
As something not to trouble and distract it,
But to complete it, adding life to life.

And if at times, beside the evening fire,
You see my face among the other faces,
Let it not be regarded as a ghost.
That haunts your house, but as a guest that loves you,
Nay, even as one of your own family,
Without whose presence there were something wanting.

Ella Wheeler indicates her faith in the spiritual philosophy in this poem, entitled "Beyond":

It seemed such a little way to me
Across to that strange country, The Beyond!
And yet not strange for it grows to be
The home of those of whom I am so fond.
They make it seem familiar and most dear.
As journeys friends bring distant countries near.

So close it lies that when my sight is clear
I think I almost see the gleaming strand:
I know I feel that those who have gone from here
Come near enough sometimes to touch my hand.
I often think that but for our veiled eyes
We should find heaven right-round about us lie.

I cannot make it seem a day to dry
The sun that sets on earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamt about:
I love this world: Yet shall I love to go
And meet the friends who wait for me I know.

I never stand above the bier and see
The soul of death set on some well-loved face.

But that I think, "One more to welcome me."

For the Religious-Philosophical Journal.

THE INDEPENDENT EXISTENCE OF THE HUMAN MIND.

BY ALFRED ANDREWS.

Does the human mind exist independent of a mortal body? Let us first see what mind is. Webster defines it as: "The intellectual part of man; the various mental faculties or their acts and exercises; the power of choice and determination; the heart or affections." To this, let us also add: it is that part of man that thinks, discovers, invents, reasons, understands, analyzes and synthesizes. It is intelligence that is human, and in its entirety far above and beyond the most intelligent animal; that grade or quality of intelligence that seems to be the product of the union of spirit and matter on the human plane; intelligence that is almost infinitely expansive and never complete; that can be imparted without, in the least, impoverishing the giver; that drinks from an exhaustless fountain; and is principally augmented by experience and the acquisition of knowledge.

How does mind manifest itself? It cannot be seen, heard or felt. Primarily, it acts through the mortal body, by motions, gestures and attitudes; by speech and sounds; by looks and appearances, such as smiles, blushes, etc. Nearly all the acts or motions of the human body are caused by mind, except, perhaps, the involuntary acts; therefore, when the mind leaves the body, as at death, all-motions cease. The manifestations through motions include many acts that are common to the animal kingdom, but besides these are the higher acts that show greater intelligence, such as the making of various structures, machines, instruments, pictures, etc. These are the embodiment of various ideas, many of them of great utility, beauty and magnificence. Mind manifests itself through motions of the hands, as in writing, drawing, the painting of pictures and the playing of musical instruments. It also manifests itself largely in sounds, as in speech or language, and in singing. It will, of course, be conceded that animals and "blind forces" have no minds according to these definitions.

Thus we see what mind is and how it manifests itself through the human body; the finer the quality or the greater the scope of mind, the finer or greater the manifestations, a finer or coarser body not being a necessary factor in the problem. Perhaps this definition of mind includes some of the attributes of spirit, but it is difficult to define one, without including in part the other.

At the first appearance of a human being upon earth it seems to possess no mind, but only the germ of a mind. I am not aware of any proof of the existence of the individual human mind previous to its development in the individual human body. I therefore conclude it has no previous existence. These remarks may not apply to the human spirit, for that may have an existence, in a state of innocence and ignorance like the new-born babe, previous to the spirit's occupation of a human body.

There is, of course, a difference between the human spirit and the human mind; an idiot having a human spirit but little or no mind. Hence the conclusion that the mind is the product of the union of spirit and matter on the human plane. How far self-conscious existence is associated with or dependent upon mind, it may be hard to determine. Is a fool less conscious of existence than a wise man?

The next point to consider is when we find the manifestations of mind, or the embodiment of ideas, are we not compelled irresistibly to conclude that there has been at some time or in now a human being, or beings, back of these manifestations or embodiments of ideas to cause them? perhaps, some being more than human. Many of the embodiments of ideas, as in structures, writings, pictures, etc., whose history is lost, we unquestionably attribute to minds that have at some time existed, for we know that no animal or "blind force" could have produced them. Can the most intelligent animal write a letter or hold a conversation? Can electricity answer questions or play a musical instrument, unless under the control of a human being, or some greater intelligence? The supposition would be absurd.

What, then, is the evidence of the existence of the human mind independent of a mortal body? Surely, its manifestations independent of a mortal body. Can such manifestations be found? Are there any known instances of human ideas or intelligence not traceable to, or caused by, a mortal body? Many will at once say, no; that is impossible. Others say, yes; thousands upon thousands of cases can be proved if human testimony is worth anything.

Let us now look back along the path of history and see if we can find any traces therein. We find here and there cropping out in the remote past certain records of independent writing, such as the tables of stone given to Moses; the writing on the wall in the presence of King Belshazzar. We find many cases of independent voices, such as the voice to Adam in the garden; the voice to Moses on many occasions; the voice to Samuel; to Elijah; to Jesus often; to Paul, John and others. We have also in the history of the Greek oracles frequent instances of independent voices. But some will say, these were all of God, or supernatural. But so far as we can judge, these manifestations had all the characteristics of human intelligence, and when anything can be accounted for directly by human intelligence, it is more rational to do so, than to call in divine or supernatural aid? Besides, in some of these cases the voice claimed to be human and was recognized as such. But many will say: "We have no confidence in those old records. Is there anything in later records, or in modern times?" We answer, certainly; there are very many instances. We have numerous accounts at various times and in various places, of mysterious rappings and other noises that have answered questions; of musical instruments that have been played upon without mortal hands; of independent writings and voices, and other phenomena which have been proved to a certainty as not produced by mortal beings, although giving sure indications of human intelligence.

Let us take as an illustration, a case of the much sneered at rappings. Suppose you had an intimate friend, a soldier, or a drummer boy, who was with you in the war over twenty years ago, and whom you have not seen or heard of since. As you sit alone in your room with the door closed, you hear raps on the door. Is there anything ridiculous in those sounds? Not at all. The most natural thing in the world if some friend has come to see you. In response to the raps you say, "Come in." Nobody comes in; but more raps. You go to the door and open it, and find no one there; but hear more raps. This puzzles you and excites your curiosity and you search, but find no one, nor anything to produce the raps, but still they

come on the door as you stand holding it. Perhaps you ask in astonishment, "What on earth can make these raps?" More raps! Just then it may occur to you to say, "Whatever it is, make five raps!" Five raps are made. Then you say, "Make ten raps!" Ten raps are made. Then you say to yourself, "It seems to understand and answer my questions," and perhaps you unwittingly say, "Who are you?" The raps in reply drum out the tune, "Tramp, tramp, tramp, the boys are marching." Irresistibly you conclude in your mind that these raps are made by a human being, for no animal or electricity could possibly respond to your questions in such a manner, and so as to display intelligence of this character. Then you search again thoroughly to see if you can possibly discover whether anybody is playing a trick upon you. Nothing is found, while the raps continue drumming the tune on the door. You stand and try to think what this can mean, and perhaps go into your room and shut the door, and conclude you will let the matter alone as you cannot unravel the mystery. The raps, however, follow you and drum the tune on your table. As you sit thinking, the tune rapped out recalls to your mind your old friend, the drummer boy, for you remember he was always singing and whistling that tune, and it occurs to you to ask: "Is this my old friend, the drummer boy?" Before you have finished the question there comes a shower of raps, a regular tattoo, as if in gladness that you have discovered their cause. This surprises and delights you; but being of a cautious disposition you say you will test this matter, and you think of the plan of calling the alphabet and ask the raps to spell out the name of the person who is rapping. You call the letters, and the raps spell the name of the drummer boy and tell many things about him that you remember, and also some things that you did not know, but that you afterwards find to be true, among them the time and place of his death which occurred years before.

These facts convince you that these raps are made by the mind or "intelligence of your friend, for the kind of information given identifies the personality.

Next take a case of independent slate-writing. You buy two new slates, clean them and place a crumb of pencil between them, and fasten them together securely. You go with a trusted friend to a certain person, a stranger to both of you. In his presence you sit at a plain table in bright day light, and without disclosing your names, you ask if any writing can be made between your slates which you continually hold in your hand. While you all sit around the table with the slates, and the hands of every one insight, you hear the sound of the pencil as if writing. When the sounds cease you unfasten your slates, and between them you find a message that could only be written by some intelligence that was not connected with either of the persons present—proved by the subject matter written on the slates, and which could not be drawn from the mortal minds present, having never been known by any of them.

Yonkers, N. Y.

The search for this hidden treasure is somewhat like the search for gold, which you do not expect to find as common as stones in the streets, but in little grains scattered here and there in favoring localities and among sand and dirt. You must dig over a great deal of dirt and rubbish to get a little gold, and after hunting a long time you may, perhaps, find a precious nugget that you have hoped for from the first. Just so in the search for this golden truth; you must look carefully and patiently, and under favorable conditions, a long time it may be, and get a little at a time, and among much that seems to be foolishness or nonsense; but after a while you will probably find the rich treasure you have hoped for from the beginning. The plinth or tests of all these facts consists of the human intelligence or ideas revealed that cannot be traced to any mortal being, even though they may occur in the presence of some persons rather than in that of others. If, then, these manifestations reveal mind or human intelligence, and are not produced by mortal beings, what is their source? Let us interrogate these intelligences, for, if they have minds they surely can inform us who, whence, and where they are. Their universal answer is: "We are human beings, or spirits who have passed through the change called death! We still live. We are in the unseen or Spirit-world, and can, under certain conditions communicate with mortals." This, then, answers the first question affirmatively. Mind does exist independent of the mortal body. It also affirms that if a man die he shall live again. Then a future life is proved, and if another life continues with this, is proved, why may it not be everlasting or unending? If these facts prove that mind exists independent of a mortal body, then they also prove that mind is not the product of, or dependent upon, the mortal body alone, as some materialists assume; but rather that the material body is the instrument or organ through which the mind or spirit manifests itself during earth-life.

Again, let us look a little further in this direction and see whether this subject will lead us? If mind exists independent of a mortal body, because we find its manifestations independent of a mortal body, then it does not follow, that if we see the manifestations of mind far beyond the powers of the human mind, must there not necessarily be a superior or divine mind revealed or proved by its superior or divine manifestation? Or, else, if the human mind is infinitely expansive and endowed with eternal progression, may it not, in the unending future, reach a point where it would have the power to manifest itself with almost God-like attributes, such as we see in the nature around us? Or, perhaps, the aggregate of all mind, or all intelligence and power with all its varied manifestations, may be summed up in the one word, God!

BRINGING HER BACK TO LIFE.

To the Editor of the Religious-Philosophical Journal:

I have noticed of late many articles floating around among the newspapers, which indicate that there is great danger in premature interment. Among the many, one from the New York Tribune, illustrates the great danger to which all are more or less subject. It appears that an old professor of anatomy, who had been a demonstrator in the medical colleges of New York and Philadelphia for many years, was busily working on a man's heart, in the former city, which lay upon a marble slab before him, when a Tribune reporter entered his office. "This is the finest specimen I ever saw of heart disease," he said, holding up the heart and gazing at it with unabated admiration. "It did very poor work for an unfortunate fellow, who was found dead in an ice-cart, and who was never identified. I would like to know the history of the man who carried such an imperfect organ around with him, but alas! he died and left no record behind except this mute piece of tissue to tell the story of his suffering. Science is thus always losing valuable facts through the oversight of individuals."

The conversation turned after a time to the resuscitation of persons supposed to be dead. The surgeon remarked:

"No doubt there are cases in which people, under the influence of a trance, have been dutifully buried by their relatives and friends. Bodies have been exhumed soon after being laid in their narrow cell and have given unmistakable evidence of a return to consciousness in the coffin. The flesh had been found to be scathed, and skin and tissue have been found under the nails. Hair has been seen in coffin that was evidently pulled out after burial, and bodies have been turned over and in a contorted state.

"I remember a case of my own. I had been treating the wife of a dear friend of mine for some spinal trouble. She lingered along for days and months without permanent improvement and I was much puzzled. She lost strength, became much emaciated and was finally unable to walk. She remained in a half-reclining position day and night, lying on bed or an adjustable chair. One morning my friend hastened to my office and announced the death of his wife. He said she was quite bright in the evening, but after a while became drowsy and fell into a deep sleep and died without a struggle some time during the night. The next day I went to my friend's house and saw the body. It was in a room on the top floor, and the weather being cool, was not on ice. The face had an unusually natural expression. Its appearance surprised me somewhat. The body was cold and stiff, but there was an indescribable something about her condition that led me to doubt that she was dead. She was to be buried the next day. The more I thought over the matter the stronger became the conviction that she was alive. I told her husband that perhaps she was in a trance, and advised that she be kept until morification set in, which would be a sure indication of death. He gladly acquiesced and the funeral notice was countermanded.

"For three or four days I endeavored to resuscitate her by the use of electricity and other means, but the most persistent efforts failed to reveal any signs of life, and finally I gave up trying to do anything and resolved to wait for what might happen. The days passed, and it was a weary work and wearing on the nerves to watch the body in suspense. The neighbors interested themselves in the case and went so far as to call the attention of the Board of Health to the fact that a dead woman was being kept without burial, and as I had already given certificate of death, it required considerable persuasion and influence to convince the authorities that I had not suddenly become idiotic and was keeping the body out of the grave out of pure whim. I visited the house several times daily, and carefully inspected the body every time. As the days passed and not a spot or sign of decay appeared upon any part of the snow-white body, I felt that the

chances were increasing daily in favor of life, but every one else was losing confidence, and the dead woman's relatives and friends pleaded with her husband to have the body buried, and he was more than half inclined to accede to their wishes. The blind followers of custom would bury a person, dead or alive, within a certain number of days.

"The clamor for her burial grew stronger until the twelfth day, when the nurse who had been employed to remain with the body, and who believed it to be dead, was startled just before daybreak to see the head turn to the left side, and the right fingers twitch convulsively. The nurse screamed and aroused the husband and the other people in the house, who came rushing into the room. They saw the head turned and the clenched fist, and listened to the nurse's story. A bright light was brought and held close to the body. The expression on the face was unchanged, but every one saw that there was a tinge of red in the cheeks. I was sent for, but could not go to the house for several hours, and when I did I found the hand relaxed, but the head remained where it had been moved. There was no pulse, but the tinge had deepened in the cheeks. I was satisfied that she was in a trance, and that the force that was holding her in that condition was breaking up. I piled electricity vigorously again, and subjected the body to a severe rubbing without inducing any marked change.

"In the afternoon, toward night, the head suddenly moved again from side to side, and when it stopped the eyes were wide open and staring vacantly. There was no sight in them. But from that time the convulsive twitchings of the body became more frequent, the skin became more lifelike to the touch, and after the free use of hypodermic injections of whisky I was delighted to hear the heart flutter and faintly beat. Heat and other agencies were employed to increase the heart's action, and after a time the woman's chest heaved regularly in breathing. The body gradually grew warmer and the action of the vital organs assumed the normal state. Consciousness came at last and was shown first by the woman suddenly raising her head, resting it on her hand and asking for some water. She soon recognized her family and friends, and spoke of events without any knowledge of the long lapse of time. In a few weeks she was well and strong again, every trace of the spinal complaint having left her, and she is alive today. Her mind has always been a perfect blank as to any impressions received while in the trance. She has no recollection of passing into or coming out of this state, but has never ceased to express her gratitude for being kept out of the ground. How many people have been buried while they were yet alive no one can tell.

"What are the tests for death? There are many of them. A looking-glass held over the mouth is frequently used. If no moisture appears on the glass the person is pronounced dead. Electricity, it is said, applied to certain parts of the body in life will produce effects that cannot be produced after death. If blisters cannot be raised upon a body, most surgeons say, it might as well be laid away. There are plenty of other things that are looked upon by the people as sure signs, but so far as my experience goes I know of but one infallible sign, and that is decay, and the friends of a supposed dead person, who drops off suddenly, should take pains to see that putrefaction has begun before allowing the body to be buried."

AN OHIO WOMAN WHO NARROWLY ESCAPES BEING BURIED ALIVE.

A remarkable instance of suspended animation, with a narrow escape from horribil death, occurred a few days ago at Jethro, hamlet on the eastern outskirts of Wellsville, O., the particulars of which were disclosed Feb. 13. Two weeks before that date, a Mrs. Raymond, of that place, while visiting her daughter in Allegheny City, was stricken with what was supposed to be paralysis. After a week of intense suffering she improved sufficiently to allow of her removal to her home at Jethro. The day after arriving she was taken with a relapse, and continued to grow worse until Wednesday Feb. 13th, when she died, as was supposed, the doctor having pronounced life extinct. Friends and relatives of the family were notified by telegraph of the demise; the services of an undertaker were secured; the body was prepared for burial, wrapped in a shroud and placed in the parlor to await the arrival of the coffin. A friend of the woman, who had arrived from a distance, had occasion to enter the room where Mrs. Raymond had been laid out, and approaching the body thought she discovered traces of animation in the lifeless form. She made a more critical examination and discovered unmistakable evidences of vitality. The muscles of the face and eyelids occasionally twitched, the eyes partially opened, and faint respiration was noticed. The woman instantly gave the alarm, and the room was soon filled with friends, who discovered the same indications of returning life. Physicians were at once summoned, and every known restorative applied in hope of saving her life. After three hours of vigorous and unremitting attention—hours that seemed interminably long to the family—the lifeless form was restored to consciousness. She slowly and languidly opened her eyes in perfect amazement, curiously surveyed her surroundings, and in a few minutes feebly asked in a scarcely audible voice the cause for the unusual commotion, and inquired how she came in possession of the unique garb in which she was clothed. The situation was explained to her, when she replied that while in her comatose state she imagined she had fallen into a deep, refreshing sleep. Mrs. Raymond is improving slowly, with fair chances for recovery. Her escape from the horrible fate of being buried alive was very narrow. She had been in a state of insensibility for two days, the body was cold and clammy, and respiration had to all appearances ceased entirely. In a few hours more the woman would undoubtedly have been buried.

These two interesting narrations show that physicians should exercise the greatest caution in all cases in deciding whether a person supposed to be dead is really so. No doubt hundreds are buried in a trance state. New York City.

J. T.

Almost at the same hour that young John K. Randal shot himself in Baltimore his father died in St. Elizabeth's Asylum for the Insane. He was a retired army surgeon and was eighty-one years old. Father and son were buried together at their old home, Annapolis.

Horsford's Acid Phosphate.
IN CONSTIPATION.

Dr. J. N. ROBINSON, Medina, O., says: "In cases of indigestion, constipation and nervous prostration, its results are happy."

Power and Importance of Thought.

The qualities and properties of the inner realm of our being, so long obscured by the prevalent habits and customs of our daily lives, also by the wrong interpretation of our education, have never at any moment in the experience of humanity had such attention paid them; and as a result of this study and observation many are awaking as from a night-dream, and the spell of a fairy enchantment, to set their house in order, and adjust those powers and forces to the regulation and guidance of this present life. At one time Spiritualism was sneeringly called by the living mouthpiece of Christendom, "The Religion of Ghosts," as only adapted to the brains of a few half-frenzied, scarcely material creatures. Now, people are waking to consciousness of a new life, and calling forth energies that have long been buried, and made "occult" through the devices and subtlety of priestly and kingly craft. In this region of spiritual activity sufficient evidence and power is found wherein the brightest hopes and surest aspirations after futurity may rest; and at any moment a system of divinity, a most successful and powerful propaganda, may be launched forth to meet the progressive thought of the age.

As a beacon light across the dark waters, and a guiding star to human life in its wanderings, is the present beautiful and glorious work of Spiritualism; to reveal the nature of the hidden life, whose mysterious movements occasion the confusion and pain that are found in society, because of the unnatural and untrue system of living; and unmask the falsehoods in Church and State, so that the right and appropriate claims of existence may come direct home to the mind and heart of the people. One thing is beautifully clear in this spiritual resurrection, and that is the acknowledgment of the power of thought, the establishment of this grand prerogative of man's nature, on the throne so ruthlessly overturned centuries ago, is certainly a most hopeful sign.

Thoughts are recognized as substances, and can be freighted with the most cheering love and sympathy, or sent on errands of mischief, sorrow, pain, or even death. To know and utilize this power aright is a bounden duty before every Spiritualist, and the weal and woe of our life here centres in this simple fact. "Bless and curse not," recorded in olden times, stands forth even more distinctly now, with the revelations of the spiritual philosophy as the golden rule of life; and as we strive to follow it out so will life be enriched and the heart consoled.

It is a fact that an evil wish has many a time rankled in a human heart like a thorn in the flesh, causing pain, disease, and even the dissolution of the body. A person once told me a story of how he sent an awful wish, bound in all the strength and fury of his will, to another who had simply offended him, and the terrible consequences which followed this act tormented him for years.

Almost at the very moment of conceiving this wish, the individual thought of was taken ill with a serious and alarming disease, and in two days the spirit had left the body. I said there might have been some natural cause or incident apart from this to cause this sad event. No! he firmly adhered to the statement, and had lived only afterwards trying to amend the cruel act in blessing others.

This thought realm is the gathered treasury of all future work, and in fact, the very embodiment of our spiritual nature, or from which we build up the substance of our individuality hereafter. Let these thoughts—bodies be winged messengers of light, while we do our duty here, and when unclothed of our earthly body may we be clothed upon with those spiritual garments of shining purity.

Again, look to Nature, the outer thought of the inner and celestial universe, all controlled by our Father God; every function speaks kindness and love, and in no sense acts capriciously or unjustly, and resteth not, day or night, ever seeking the reconciliation and advancement of the creature.—A. DUGUID in Medium and Daybreak.

MESMERISM.

In the "Proceedings of the Society for Psychological Research" just published, there is an interesting paper by Messrs. Myers and Gurney on Mesmerism, on which I would offer a very few remarks. At p. 416 an instance is given of supposed mesmerization at a distance of twenty miles; but as "it had been previously arranged with the man's master when the attempt should be made," I think the instance can scarcely be accepted as a demonstration, for it is impossible to assert that the master, who was close to the subject, did not by will or expectation himself produce the effects recorded.

Mesmerization at a distance of twenty miles or more is of extremely rare occurrence, and when it occurs, except when there is "adept power," probably requires the assistance of "intelligent forces" external to the will of the operator.

That such "intelligent forces" who lend themselves to mesmeric operations do exist was lately shown to me in a remarkable manner.

A lady mesmerist of great power, having put out her whole energy in an attempt to raise the vitality of an aged patient, became so exhausted that she fell to the ground in a swoon, and being taken home, remained in a very feeble state for weeks.

During this illness I frequently mesmerized her with excellent results, and one day she said to me, being habitually clairaudient, "My spirit friends say to me that they will help you with the case you are so interested in, and go with you and give you power."

At this time I was engaged in mesmerizing the most intense case of neuralgia I had ever experimented on. The neuralgic attack returned to a day every fortnight and lasted forty-eight hours without intermission of pain and with constant nausea and vomiting, during which period the patient could not retain any liquid or solid food or get any sleep.

I failed to cure this case; but I often gave relief to an extent which astonished and delighted the whole family, including two sons-in-law of the lady who were engaged in the practice of medicine.

The curious matter, however, was this: that on three or four occasions the "spirit friends" of my mesmeric patient kept their promise, and manifested their presence by a succession of raps on the wardrobe in the bedroom. These raps were heard by myself, by the patient, and by her daughter; the patient and the daughter expressing great surprise at the sounds. The raps were peculiar, exactly resembling the quick fall of successive heavy drops of water on a leaden flat overboard, and were exact repetitions of the raps I heard in the mesmeric lady's house, which was five miles distant from the house of my neuralgic patient.

I could not be mistaken as to these peculiar raps, and they certainly did not, in the

first instance, come to my expectation, as I regarded the promise of "the spirit friends" as one not at all likely to be audibly carried out, and I may mention that these raps ceased to attend me when I ceased to attend the mesmeric lady professionally.

As to the remarks, p. 415, of the "Proceedings of the Society for Psychical Research" as to the exercise of the will as a factor in mesmeric cures, where it is said, "Elliotson on the other hand asserts that his own manipulations were often successful, however mechanically and inattentively carried out." I would remark that the will is a most important factor in mesmeric healing, judging by my own experience, but the will need not be intense, but simply the quiet will, as it were, of quiet belief, and it will be seen that Elliotson, while professing to operate mechanically, was all the time operating in the belief that his manipulations would be successful, and so far he was directing his will power on the patient.

I may add that Elliotson ultimately held the psychologic theory of mesmerism as held by almost all practical mesmerists.

With regard to Elliotson himself, it may interest some of your readers to know that although he was for many years an avowed materialist, he ultimately became converted to Spiritualism, and spending a great part of his time in the study of the Bible, he, during the latter years of his life, became a sincere Christian, and died a believer in the historic Jesus and his miraculous works.—G. W., in *Light, London.*

woman and the Household.

BY HESTER M. POOLE.

[106 West 29th Street, New York.]

WOMAN'S WORK.

Let her not lift a feeble voice and cry,
"What is my work?" and fret at bars and bands;
While all about her life's plain duties lie,
Waiting undone beneath her idle hands.

The noblest life oft hath, for warp and woof,
Small steady-running threads of daily care;
Where patient love beneath some lowly roof,
Its poem sweet is weaving unaware.

And soft and rich and rare the web shall be,
O wife and mother, tender, brave and true,
Rejoice, be glad! and bend a thankful knee
To God, who giveth thee thy work to do:

Ellen P. Allerton.

Mrs. Helen M. Gougar is in Kansas speaking on woman suffrage and temperance. She will be remembered as the one who defeated the whisky ring in Indianapolis, which tried to ruin her character.

Dr. Alice B. Stockham of Chicago, has been engaged to edit a health department in the Minneapolis *Housekeeper*. She is an able writer on medical topics, and the author of *Toxicology*.

Mrs. E. Powell Bond is the unanimous choice of the Florence Free Congregational Society for its speaker for the coming year.

Miss Kate Prehne, editor of the Eagle Grove, Iowa, *Times*, prints her paper herself on a hand press.

Mrs. J. W. Stowe of San Francisco, who lately edited the *Woman's Herald of Industry*, is now conducting a business college for women.

The Women's National Press Association was organized at New Orleans last winter, and now numbers more than three hundred members.

Mrs. McClelland and other artists, all women, have carried out the entire decoration of some of the dining cars on the Great Northern railway, running between Leeds, London, Manchester, etc.

Mrs. L. M. Wilson, superintendent of public schools at Des Moines, Iowa, has under her charge eight buildings, eighty teachers, and about four thousand pupils. Her salary is \$1,800 a year.

A lawyer declares that "previous to the formation of the Boston Lyceum in 1832, women did not attend literary or scientific lectures, and that the invitation then extended to them, was regarded as a novel and startling innovation. Until the year 1842, the old 'common law' still ruled supreme over women, and the wife was legally the 'servant' of her husband."

The society established at Bombay, for introducing India to English medical women, for practice in the Zenanas, have published their first report. It shows that over 200,000 rupees have been subscribed, a dispensary started, a hospital put under way, and that the two medical women have treated from one hundred to three hundred patients daily.

It is said that Mrs. J. G. Carter of Meagher county, Montana, is a successful stock-grower. She was one of the pioneers of Smith River. In early days she used to ride wild bronchos, and round up and brand her herds of stock, giving every appointment of the ranch her personal supervision. She has a princely home located on Smith River, about sixteen miles from the Springs. Her fences enclose one thousand acres of meadow lands. The ranch is stocked with three hundred head of horses and one hundred and fifty head of cattle. The Montana papers boast of her as a woman of singular energy and business ability.

Miss Cleveland wrote this in the *Youth's Temperance Banner*, nearly four years ago: "I wish some strong, bright angel stood before you just now, while you read, girls, to flash before you, as no words of mine can, the power you possess to help or to hinder the cause of temperance, to make you feel your responsibility, because you are girls, in the matter; to shudder at its weight; and so never cease trying to fulfill it! Doubtless you have heard a good deal about the value of your smiles; but do you know the value of your frowns? I wish I could make you feel the value of your frowns, and the importance of knowing just what to frown upon. What a man must do by a blow, a woman can do by a frown. When the time comes that the young man who now shares his time in your society and the saloon, who jokes about temperance in your presence, and takes a glass socially now and then, is made to feel that these things can not be if you are to be his companion at party, ride or church; that good society can not tolerate these things in its members; in short, that this kind of man is unfashionable and unpopular—then alcohol will tremble on its throne, and the liquor traffic will hide its cancerous face."

The Index comments in this wise upon an extract from an exchange: "Mrs. Vinnie Graff and Mrs. M. C. H. Baker have been admitted as members of the vestry at St. Luke's Protestant Episcopal Church, Chad's Ford, Delaware county. They are the first women to hold such office in the Episcopal Church of the United States. Quite a number of learned bishops and divinity doctors have preached sermons and written essays of late to show the dignified position of woman in

the church. They all alike make the unwarrantable assertion that every step of progress in woman's condition should be attributed to the Christian religion; and yet, now for the first time, according to the above item, the Episcopal Church confers on woman the dignity of a member of the vestry. This church has had its choice for centuries between devout women, who were communists in high standing, and 'worldly-minded,' 'ungodly,' men outside, and has always chosen the latter."

The sixth annual report of the Society for the Collegiate Instruction of Women at Harvard, shows that \$12,000 have been paid toward the building and land, which are to cost \$20,000. When the endowment reaches \$100,000, the society will be incorporated into the university. At present the Harvard Annex, as it is called, is entirely separate from the university, except that its instructors are taken from the university faculty. This year there are fifty-four students in the annex, most of whom are from Massachusetts, though they come from States as far distant as Minnesota and Texas. The Annex may be said to be almost upon a permanent footing. It has its own rooms now, and it has many of the adjuncts of Harvard's instructors and professors. It has succeeded in interesting philanthropic men and women in the work, and its pecuniary standing is gradually becoming more and more solid.

A few months ago there was a dedication of a Woman's University in St. Petersburg. A contemporary describes it thus:

"The building cost \$150,000, the money being raised by subscription throughout the empire. Even Siberia furnished for the purpose about \$3,000. This new temple of science for Russian women is handsome in style and finish, and in its heating arrangements and ventilation it surpasses any other building in the capital, including the imperial palaces. In the building are six lecture rooms, each large enough to seat three hundred students, seven museums and laboratories, a library, two large halls, special rooms for president, physician and professors; a dining room, kitchen and other apartments."

After the abolition of serfdom, the women of Russia petitioned the Czar to open the highest institutions of learning to them. Only seven years ago, however, were they allowed to pursue a university course of study, and that in a private way. Nearly six hundred young women at once entered upon the pursuit of liberal studies, and up to this time over 2,000 women studied in the university. At the present time the women's university counts over seven hundred students and twenty professors who give instructions in literature, history, classical and modern languages, mathematics, astronomy, anatomy and physiology, zoology, chemistry, mineralogy and physics. All these sciences are divided into three departments—literary, natural sciences and mathematics. The students are evenly divided between these departments.

SPIRITUALISM.

The Storey will contest now going on at Chicago, shows that Mr. Storey, the far famed editor of the *Times*, was a firm believer in Spiritualism, and that he frequently resorted to their healers for relief from bodily pain and to their trance mediums for spiritual comfort. His letters at a date three or four years before his death are saturated with references to the disembodied spirit which came and ministered to him. Mr. Storey's faith in Spiritualism suggests that the number of believers in this doctrine is by no means confined to those who make open profession. Many people believe who are afraid to let the world know of their belief, because of a popular idea that it detracts somewhat from one's influence to have it so said. There are believers here at Sterling who do not attend public services, and who say nothing of their belief publicly, but who consult mediums in private, and who in hours of confidence declare to their intimate friends that those they knew in life, and that are now dead, return to them, and in hours of silence and solitude come and minister to them. It has been estimated that as many as six millions of people in America are of this faith. Quite a large number reject any and all of what are termed outward manifestations, such as slate-writings, materializations, etc., but cling firmly to the opinion that the dead come back to earth and hold communion in words that cannot fail to be understood. Whatever the merits or demerits of Spiritualism, despite the fact that there are impostors who go round and with tricks of sleight-of-hand deceive the unwary or the simple, it is none the less true that there are thousands and thousands who are honest in their faith and believe as does the Christian or the Mahomedan, or the Buddhist, in his faith. Spiritualism has assumed such proportions and so many respectable people are in its ranks that it cannot be dismissed with a sneer, nor can every one who accepts it be called a crank. Many most sensible people are in its ranks, and it is unquestionably growing. Its teachers are many, and they adopt all known methods for the purpose of widening and extending their influence.

The above from the *Sterling Gazette* is very similar in tone and substance to articles appearing in the country and city secular press all over the land. If to be a Spiritualist is simply to believe in the possibility of communion between the living and the spirits of the departed, then the *Gazette* is undoubtedly correct when it places the number of believers at several millions. It is also undoubtedly true that many hesitate to make public acknowledgement of their belief because of the disreputable character of some whose names have long been associated with this belief and whose lives have been immoral, bad. Another reason why many fail to declare themselves Spiritualists is that the general public class all believers with frauds, impostors and cheats, who feed and fatten upon the morbid curiosity of the ignorant and the gullible, and along with fortune tellers, gypsies, astrologers and all that horde who live by their wits and thrive upon deception. There is still another class, much larger in every community than the unthinking would guess, who regard the subject, or at least their own experiences and belief, as too sacred for general discussion or conversation. If all these are to be classed as Spiritualists, then undoubtedly the number is great. Whatever the number, the discussion of the subject by Joseph Cook in his Monday lectures three or four years ago doesn't seem to have settled the question in the minds of many even in the churches, but has rather aroused curiosity and provoked discussion, until in response to the accumulating evidence of what many are firm in believing are undoubted proofs of spirit return, a spirit of investigation is springing up all over the land and the demand has become so strong upon men of science, and of well-trained minds, that within the last year or two societies have been formed for the investigation

of all that class of phenomena which are popularly, though perhaps unjustly, classed under the term "spirit manifestations." Such a society has existed several years in England. One has been formed in Boston, another in Kansas City, and an other called "The Western Society for Psychical Research" was organized last May in Chicago, and includes in its membership clergymen, physicians, lawyers, college professors, journalists and business men of all shades of religious belief and disbelief. This society, like the others named, proposes to enter upon a patient, thorough and scientific investigation. What they will accomplish remains to be seen. The British society in the three or four years of its existence does not seem to have exhausted the subject, and there seems to be plenty of room for investigation by all the societies named. And just at present few who have carefully investigated seem to be satisfied with the materialist's reference of the whole subject to slight-of-hand or mental hallucination—or to the old orthodox idea that it is all of the devil.—*Ogle County (Ill.) Press.*

Partial List of Magazines for February.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) Harry's Inheritance, by Grant Allen, opens this number, and is followed by Lifeboats and Lifebuoys, men, with several illustrations by C. J. Stainland. The frontispiece is a fine piece of work from C. J. Stainland's pen, entitled, Showing a Flare; Ute, by Helen Zimmerman, has an illustration of the exterior of the Cathedral, Ulm, and one of the Fountain Fish-box; Aunt Rachel is the continued story, and it is followed by A month in Sicily, and On the Cultivation of Tea, and on Tea Customs in Japan.

THE FREETHINKERS MAGAZINE. (H. L. Green, Salamanca, N. Y.) Contents: The Design Argument, by B. F. Underwood; Elizur Wright, Robert G. Ingersoll; An Address, No. 11.; Womans: The Marriage Question; The Crucifixion, by F. M. Holland; Overlook, an original poem, by Wm. L. Lloyd; Extracts from Letters; A Modern Queen of Reason, by Uncle Lute; A Freethinker; Editorial; Book Review; All Sorts; Freethought Directory.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) Contents: Medical Missionaries; Improve the Morals; A New Phrenology; Familiar Talks with Young Readers; The Stupidity of Sensible People; W. H. Vanderbilt; Notes in Science and Industry; Editorial Items.

NEW CHURCH INDEPENDENT. (Weller & Son, Chicago.) Contents: A New Year's Prayer; Letters on Spiritual Subjects; The Source of the Sun's Heat; Looking Back; A Bit of Chronology; Mind or Matter; Summary, etc.

MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL. (Chicago.) Much good reading material on mental healing, fills the pages of the February number.

THE LIBRARY MAGAZINE. (John B. Alden, New York.) Some of the best selections from European and American magazines are selected for this month's contents.

THE INDEPENDENT PULPIT. (James D. Shaw, Waco, Tex.) An extensive and varied contents make up this month's issue.

THE PANSY. (D. Lothrop & Co., Boston.) The stories and illustrations are of the usual standard.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

PHYSICAL EXPRESSION: Its Modes and Principles. By Francis Warner, M. D. New York: D. Appleton & Co.

"Physical Expression: Its Modes and Principles," by Francis Warner, M. D., of London, Eng., is Vol. II. of "The International Scientific Series." "In the arguments here used it is postulated as a working hypothesis, that all physical phenomena are due to physical causes, or necessarily follow upon certain physical antecedents, and that every physical change is due to a purely physical force," are words transcribed from the author's preface and when added to the title of this most interesting book, gives one an idea of the particular field of research the reader is to be led into in its study; for it is a book not only to be read but to be studied. We are glad to learn that the author looks upon this as a stepping stone to another volume where we may hope for broader views of the same subject. No one can read this book and not feel that indefatigable industry has been the author's constant companion in the preparation of its pages. He has carefully collated from the best writers such important facts and ideas as were useful; drawing from such sources as the writings of John Bulwer, James Parsons, John Gregory, Lavater, Sir Charles Bell, Spencer, Du Chene, Tyndall, Ferrier, Darwin, Charcot, etc., classifying and arranging facts so obtained, and adding thereto much new matter the result of his individual investigations. The author, perhaps, believes with Tyndall that "all the philosophy of the present day tends to . . . show that it is the directing and compounding, in the organic world, of forces belonging to the inorganic, that constitutes the mystery and miracle of vitality," for he says:

"No attempt is made to form an idea of what life, nutrition, mentation or any other vital property, or process may be, the signs of vital phenomena are dealt with, not the living origin of these signs . . . The primary assumption is made that mentation is dependent upon the physical structure of the body, and that the structure, properties, and function of that body are the result of external forces."

It would seem that the conclusion must be made, upon these statements, that the author does not expect any conscious existence after the disintegration of corporal tissue, and his line of thought, directly antagonizes the idea of an independent mind, entity, playing upon the physical organs to produce action. It is well known that purely physical causes produce a large part of the expression found in all nature, but it seems a great confidence must be had in analogy to conclude that all human action is produced purely by physical antecedents. The author has prosecuted his labors in a truly scientific manner, presenting fact upon fact as a foundation for his conclusions. He gives ample evidence of his intimate acquaintance with the anatomy and physiology of animal and vegetable structure, and has drawn upon all nature for examples of expression. But we feel that the general subject has suffered by the total occlusion of any idea of mind independent of organized brain tissue. Abstract facts, however, are valuable, no matter what the theory be which may be based upon them, and the author has given them abundantly. While not accepting all the conclusions made we are perfectly obliged to acknowledge a large share of them to be logical results flowing from facts existent. We may, moreover, while appreciating the full value of this work keep in mind the possibility of finding more important truths by prosecuting a study from within, out, rather than from without, in as the author has done in this case, although we recognize the necessity of leading to the within by beginning the study from without. The work is particularly valuable to the medical profession, for in no field is the art of properly and accurately interpreting physical expression so essential as in the medical; and we believe no previous work has so thoroughly and clearly exposed the ground from the author's standpoint. The artist, the actor, and in short the student of human nature, will find in this book ample to compensate for its cost and perusal. Its size gives no idea of its immensity, nor its cost of its value.

C. M. B.

This is the best season in which to purify the blood, and Hood's Sarsaparilla is the best blood purifier. 100 Doses One Dollar.

BUY GALLON'S (La Grange, Ill.) SEEDS. Cat. Free.

BOOKS Readings, Dialogues, Tales, Short Stories, Poems, etc. Send our Catalogue free. T. S. Denison, Chicago, Ill.

Hood's Sarsaparilla

Combined, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

"Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." Mrs. G. E. SIMMONS, Cohoes, N. Y.

"I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." Mrs. M. J. DAVIS, Brockport, N. Y.

Purifies the Blood

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and makes me look like a man again." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 150 Bank Street, New York City.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made only by C. S. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

NO MORE ROUND SHOULDERS!

KNICKERBOCKER SHOULDER BRACE and Suspender combined. Expands the chest, prevents respiration, prevents Round Shoulders, perfect Skirt Supporter for Ladies. No harness—simple—unobtrusive. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or send postal on receipt of \$1 per pair, plain and figured, or \$1.50 silk-faced. Send chest measure around the body. Address KNICKERBOCKER BRACE CO., Easton, Pa. N. A. JOHNSON, Prop.

OPium Morphine Habit Cur'd in 10 to 30 days. No pay till cured. Dr. J. STEPHENS, Lebanon, Ohio.

DEAFNESS NOISES IN THE CURED.

REV. J. J. SILVERTON invites sufferers to send for his book showing the nature of the disease and the means of cure. \$50,000 contributed. Post free. One Shilling Postal Order or airmail to Dr. Silverton, 100 Newgate Street, Liverpool, or to any Dr. or Surgeon. Mr. Silverton has devoted the last twenty years of his life to this work.

FISHER'S MOUTH-BREATHING INHIBITOR.

Sleeping with the mouth open is the bane of millions. A very large majority of all mouth troubles are caused by this unfortunate habit, and all throat troubles are aggravated by it. Can the habit be broken? Yes, at once. With the above device it is impossible to sleep with your mouth open. Pulmonary trouble, heart trouble, rheumatism, etc., are all aggravated by mouth breathing. Send for our circular, which tells of some of the terrible diseases that are contracted by mouth-breathing.

Do You Snore?

The snorer not only suffers personally, but becomes a general disturber, is a mouth-breather, and neither can he sleep nor rest comfortably. The Fisher's Mouth-Breathing

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

BY JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.
One Copy, 1 year, \$2.50.
" 6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMENS COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS OR LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in-quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL, Saturday, February 27, 1866.

Life Gaining, Not Losing.

It is a prevalent idea that length of life is decreasing; that there are fewer old persons than formerly, and that health and vigor, and the capacity for enjoyment and for work of body and brain which go with them, are on the decline. This erroneous impression is a result in part of the hopeless old dogmas of Adam's fall and man's total depravity, which are well fitted to fill a wicked world with hopeless pessimism. If it be true civilization is a failure and all modern improvement harmful to man. We had best go back to savage life, or at least give up railroads, daily newspapers, great public libraries, farm implements, stoves, etc. The farmer had better return to the old life of hard toil with axe and scythe and sickle; his wife had better roast herself, cooking before the old fireplace, and then go into an ice-cold room to sleep at night. We had better give up our books on health, diet and heredity, now fortunately growing better and more read, and go back to thoughtless ignorance of the "good old times." The doctor had better go his rounds with big saddle bags filled with calomel and jalap, with his lancet ready for the bleeding and purging process.

But Adam's fall was a fall up, and man gains with the ages. Depravity is bad enough, and sin strong enough, but the one is not total, and righteousness is stronger than the other. Evolution means unfolding power and harmony of body and mind, and that is the divine plan.

As for length of life we must leave that with the suggestion that the late Census Reports, as well as the newspapers, tell of many aged persons, more than in the past we opine; but one error of those days we are outgrowing, and it was the error of ignorance. Precoceity is decreasing. The excellent annual report of the Massachusetts Board of Education shows a marked decrease in the number of young children in schools, the old forcing process is going out and slower growth is giving sturdier plants.

The New York Evening Post makes some good suggestions from the facts of this report. It says:

The average American of the eighteenth and the first part of the nineteenth century learned his alphabet earlier, started in his career younger, and if he did not live faster, certainly died sooner than the average American to-day. Nothing strikes one more forcibly in reading the biographies of men who lived anywhere from fifty to one hundred and fifty years ago than the infantile age at which they were encouraged, if not required, to commence study. "He was able to read the Bible correctly and fluently at four," is the not uncommon statement about the subject of such a work. Started thus early on the road of learning, the boy was never afterward allowed to lag. If his parents planned for him a course at Yale or Harvard, he scarcely needed to reach his teens to become a freshman. Timothy Dwight, afterward President of Yale College, had completed his seventeenth year only about three months before he became B. A. in 1765, and cases occurred both before and after his day when a "man" was still in his seventeenth year at graduation. Eighteen or nineteen was a common age for leaving college and that, too, after four years of hard work. Leaving college the youth strayed away, devoted himself to preparation for his profession. A couple of years usually sufficed for this, and Jonathan Edwards, after such a course in theology, began preaching in the summer of 1722, some weeks before he had reached the age of nineteen. Cases like those of Edwards and Dwight were exceptional, it is true, but it often happened that the preacher was ready to be "settled" over a church or the lawyer to appear in court, by the time that he was twenty-one.

Probably nine persons out of ten have the idea that the men who carried through the Revolution, and established the government of the new nation, were venerable worthies. First impressions are always apt to be lasting, and those familiar pictures in the school histories of the staid looking gentlemen whose hair appeared white with years, if it was really nothing but a powdered wig, were certainly calculated to give a pretty uniform effect of great age. It is therefore with no little surprise that most people learn that Washington was but forty-three when he became commander-in-chief of the patriot army; that Jefferson was only thirty-three when he wrote the Declaration of Independence; that more than half of the thirty-nine delegates to the convention of 1787 who signed the Constitution were under forty-five, while a dozen of them ranged from thirty-eight down to twenty-five, and only four had passed sixty; that Washington under Alexander Hamilton first Secretary of the Treasury at thirty-two, and John Jay Chief Justice of the new Supreme

Court at forty-four, giving him in James Iredell, a colleague who was only thirty-nine; that New York, in 1789, chose Rufus King, a carpet barker from Massachusetts only the year before, United States Senator at thirty-four, and that almost two-thirds of his original associates in the body were men under fifty.

A revolution in public sentiment on this question has come about since those days, the extent of which is only appreciated when we compare the old state of things with the present, and find that, instead of nearly two-thirds of the Senate being under fifty, more than three-fourths are above that age; that the youngest judge appointed to the Supreme Court for half a century was forty-two, and the average age of the men elevated to that bench during the last half of our history has been fifty-six, against only forty-six during the first half; that the average age of graduation from both Yale and Harvard now lacks but a little of twenty-three years; that the course of study at the professional school takes three more years often than two; that the age at which children learn their A B C's is steadily rising; and that the Secretary of the Massachusetts Board of Education suggests the wisdom of forbidding their going to school at all, unless it be to a kindergarten, before they are six years old.

The intelligent modern parent recognizes precocity in its true light, as something abnormal and is disturbed rather than gratified at seeing any signs of it. The lesson has been so thoroughly learned that its effect is mathematically demonstrated in the yearly dwindling number of babies to be found in the Massachusetts schoolhouses, while the operation of the principle at the other end of the scale is as clearly shown in the higher age at which men nowadays enter public life.

It is both a striking and a significant fact that this revolution has been practically effected within the last half-century, and that it has gone along with the development of the railroad, the telegraph, and "modern improvements" generally. This is something more than a mere coincidence. We are wont to call this a fast age, and it is the conventional thing to say that the slower habits of our ancestors were more conducive to health and longevity than those of our day. But, in point of fact, men were not so healthy and did not live so long then as now. The reason is simply that the conditions of existence were not so favorable. Take the single element of locomotion. When we recall what a fearfully long and tedious and wearying journey it was fifty years ago for a man to come from Buffalo to New York by stage-coach, and reflect that he could cover the four hundred and fifty miles to-day between sunset and sunrise, and have his regular night's sleep in a comfortable car while he is doing it, we cease to wonder that the youngster of fifty years ago fell as though he must begin the work of life before he was really a man grown if he were ever to accomplish anything. The steam-engine, the telegraph, the fast mail, save so much time that the young man of today can give many more to preparation than his grandfather did, and yet have accomplished more by the time he is fifty.

The records of Yale College show conclusively, not only that graduates now stand a better chance of reaching old age than in the eighteenth century, but also that they live longer after graduation than when the average age at graduation was much lower. In the first half of the eighteenth century only 32 out of every 100 graduates lived beyond seventy, while among the alumnus whose deaths were reported during the last decade the proportion had risen to 40 out of every 100. Of 500 graduates in the earlier period, only 154 lived fifty years or more after leaving college, while of 500 graduates in the present century, 190 lived fifty years or more after graduation.

Anxious to Get at Bottom Facts.

An adventuresome clergyman named Barber, of Nashville, Tenn., who is extremely anxious to get at "bottom facts," is reported to have offered to give \$10,000 to any believer in the faith cure who will cure by faith a disease which a reputable practitioner pronounces incurable. If this inquiring and truth-seeking divine will come to Chicago, he can have an excellent opportunity to not only crucially test the pretended virtue of faith or mental cures, but every other ingenious method of relieving the ill-fate of flesh known throughout Christendom. Those who believe that matter is simply a shadow—next to nothing—and sickness only a mortal error, and who propose, if allowed the coveted opportunity, to banish all diseases, however severe, are becoming too numerous to mention in a single issue of the JOURNAL. Some of them can be found occupying first-class offices, their surroundings genteel, and their minds apparently aspiring. One of them actually cured J. E. Woodhead, editor of *Mind in Nature*, of chronic dyspepsia that had rendered his nights hideous, and his daylight experiences exceedingly painful. Now he can eat with perfect impunity and sublime recklessness mince pie—or the nightmare kind; in fact, no ordinary or extraordinary article of diet formulated in accordance with Parisian taste, Irish accent or Welsh dialect, disconcerts his stomach now, and he would not be afraid to tackle quail on toast each day for the forthcoming year; in fact he considers himself not only cured, but feels that his hitherto refractory stomach has been taught a practical lesson which it will long remember. Mr. Woodhead is a careful observer and a student of nature, and his opinion may prove valuable to those who are endeavoring to reach dyspepsia through the mind.

Mr. Barber had better come to Chicago at once and bring his \$10,000 with him, either in greenbacks, gold, silver coin, or accredited checks. The alk often suddenly recover when supposed to be dying by physicians, and it may possibly happen that the earnest prayers of some of our good citizens may be applied just at the critical period when a "turning point" arrives, and the patient would get well anyway—in which event Mr. Barber would lose his money. A patient was pronounced incurable by a prominent physician, who said that he could only live a few hours. As a dying request, the sufferer asked for raw cabbage. It was given him, and it had a potent effect on his system, resulting in his ultimate recovery. It might be well, then, for this sedulous searcher after truth through the instrumentality of \$10,000 and the faith cure, to consider whether a case pronounced hopeless by a coterie of eminent physicians might not have within itself the germs of recovery, and restore the patient to health regardless of any decision of the doctors.

The faith doctors in this country are in solemn earnest, and their trust in Jesus and God is really sublime. We give them credit for honesty, sincerity, an unselfish devotion to what they consider as right from their standpoint. They claim to have cured nearly every known disease, from a boil to spinal meningitis, and they assert that there is practically no limit to the influence of faith and prayer.

At a late meeting of the faith healers of this city at 15 Washington Street (as set forth in the Tribune), Mrs. Baxter was the principal speaker. She said that in England there is a sect of faith-healers numbering 10,000 or 12,000, who have for the last forty or fifty years prayed and read the Bible continually. In all that time there have been only two cases of broken bones, and these were caused by sliding. She urged every one present to take home a supply of faith. She used a striking simile, as follows: "We must put all our trust in the Lord as if he were a letter-box. Our trust in the Lord should equal our confidence in the post-office officials. We must put ourselves in his hands and leave ourselves there." The postage stamp is supposed to be faith.

A gentleman who was present said he had been suffering from Bright's disease of the kidneys for eight years. One of the best physicians of the city told his wife he could not live twelve hours longer. She told her husband and he begged God to cure him, as a testimony to the world of his power, and he was thoroughly healed. He awoke the physician—it was midnight—and told him of his wonderful cure. The doctor was very much astonished, but, after feeling his pulse, pronounced him well. A man suffering from muscular rheumatism induced by smoking was entirely cured of the habit by prayer only. Another had had a cataract in his eye four years ago. Mrs. Rollins had prayed for him not long ago, and the pain had entirely left him, but he could not see out of his eye yet. Mrs. Peter Brown was afflicted with deafness and had carried an ear-trumpet with her ever since she was a child. She also had salt-rheum externally and internally, which the best medical skill could not cure. Five years ago she began to believe in faith healing, and is now very well. A woman had suffered from bronchitis for three weeks and could eat no food nor turn in bed. She was cured by faith and scrubbed the floor immediately after.

We earnestly hope that Mr. Barbee, the moment he reads this article, will start for this city—not forgetting his \$10,000—and faithfully try by various expedients, such as his versatile ingenuity and comprehensive intellect will suggest, the efficacy of the faith and prayer cure, in which we have as little faith as himself.

Release of Mrs. Lawrence Oliphant.

The pioneer Spiritualists among our readers will remember that brilliant speaker and inspired writer, Thomas L. Harris. His volume of poems, "Lyric of the Golden Age," had passages of great beauty, and his fine hymns are quoted in our church hymn-books. For a season he was an enthusiastic Spiritualist, and spoke to large and delighted audiences, having a reputation as a Universalist preacher. He was brilliant, yet not always balanced, fond of mystic splendor with a tinge of refined sensuousness, and he felt that his "mission" was to be the spiritual high priest of some new dispensation. He started the "Mountain Cove Community" among the Virginians' hills, and a goodly company of men and women spent there some time, and toil, and money with unsatisfactory results. He then started a community near the Lake Shore Railroad, at Brockton, between Buffalo and Dunkirk, with a like effort in California, and drew around him some followers who were willing to recognize his spiritual leadership and autocratic authority. Among them were an Englishman and his accomplished wife, persons of wealth and culture who were made to submit to painful hardships in their enthusiastic discipleship. The *Christian Union* has the following kindly appreciative mention of the death of Mrs. Oliphant, a change which must have been released and the reaching of higher and truer freedom for this interesting woman. The New York letter of the *Union* says:

The death of Mrs. Lawrence Oliphant, who was well known in certain circles in this city, recalls her very extraordinary career.

She was a delicately reared, very gifted young woman, who had enjoyed all the advantages of select literary and political society in London. She fell under the influence of the Harris Community at Portland Chautauqua County, in this State, and gladly laid aside all the trappings and associations of her former life, to go and devote herself to menial work in that society. Her husband left his seat in parliament, to sit at the feet of Mr. Harris. For some time he drove the station stage, and dressed precisely like a farm hand. Later, Mr. Harris despatched him to England; and he has of late years devoted himself to Eastern diplomacy and literary work. Mrs. Oliphant was sent to the far West, where she lived some time on a ranch almost without attendants. During her visits to New York, she always expressed a burning zeal for the cause to which she had devoted life and fortune. She was an earnest seeker after the higher life. Singularly fragile in appearance, she possessed an energy which carried her through many hardships. It is said that she figures as the heroine of her husband's last novel.

Here is a free translation of a letter in Latin, by John Calvin, in "Mosheim's Miscellanies"—good church authority, which we take from *The Interior*. Its brutal and reckless spirit is plain, and needs no comments. He writes of the death of his victim, Servetus: "Left worthless fellows should make a boast over the senseless stubbornness of this man as if he were a martyr, his death was marked by a beastly stupidity, which makes it no slander to say that, in the matter of religion, he was wholly without sincerity. When sentenced to death, he stood for a time as if overcome with amazement; then belched forth deep sighs; then howled like a maniac; his terror continuing until at last he belched forth in Spanish fashion, 'Mercy! Mercy!'"

Joseph Cook's Boston Monday Lectureship.

The New York *Independent* gives two broad pages to a report of Joseph Cook's one hundred and seventy-ninth lecture in Tremont Temple, Boston; or rather it reports his "Prelude, Interlude and Lecture," all in the pompous style of this champion of self-esteem. His assurance is great when it needs no real moral courage to "face a frowning world," but it wilts and withers away when the hot wrath of orthodox bigotry turns upon him, as it did after he told the honest truth about certain slate writing he saw at the home of Epes Sargent in Boston years ago. In a spasm of sincerity he told the truth; when the spasm was over and the muttered threats grew fearful, he backed down, and has been since, as he was before, the bitter and reckless enemy of Spiritualism, its angels transformed into foul fiends in his distempered imagination, and the transformation paying him in money and repute but bringing leanness to his heart.

It certainly does not raise our estimation of the Bostonians and others in that region, that a man so shallow and pompous—not without some research but with a conceit that far outruns his studies and makes his assertions doubtful—should gain such hearing among them, and be held as a teacher of the teachers, an instructor of the parish clergy who hear or read his inflated productions.

Perhaps Chicago might be no wiser, for Moody finds hosts of hearers with us, and we will give Boston due credit for not caring greatly for him, but we look to "the hub" for wisdom and fail to find it in Tremont Temple with Joseph Cook and his hearers.

In his Prelude to this last performance he thinks "our supreme task is the Christianizing of Christendom." This sounds well, but we want to know what sort of a process his Christianizing is, and we find that he doesn't want any fellowship with anybody that leans toward Universalism. The old name for the hot place is better for him than the cool *Sheol* of the new version. "The supreme need of the hour" is to hold on to the new birth, the atonement, blood and all, and repentance in good orthodox fashion, and he reaches this conclusion after a long array of pompous learning and quotations from wise expounders and confounders, which we spare our readers.

He is great in recommendations and shines in sage advice. He closes with recommending a list of "the twelve best books on revivals," among which we find Jonathan Edwards on a work of God, and Moody's Life and Sermons.

If Joseph Cook is the teacher of parish clergymen all over the land, how shall we gauge the caliber of his pupils?

GENERAL ITEMS.

Col. Bundy and family arrived safely at Los Angeles, Cal., the 14th.

John B. Gough, the temperance orator, is dead.

Walter Howell seems to be giving excellent satisfaction at Ottumwa, Ia.

Mrs. E. M. Dole will return from her Western visit on March 1st, and can be found at her residence, 105 Walnut Street.

It is said that Dr. Dean Clarke gave great satisfaction in his recent lectures at Haverhill, Mass.

Mr. Eglington, the English medium, has been obliged by severe illness to postpone his contemplated visit to Russia.

Wm. C. Waters, in writing, says: "No number of the JOURNAL could be more replete with interesting matter than that of Feb. 13th."

C. Fannie Allyn is speaking in Norwich, Ct., for February. She will be in Manchester, N. H., the first two Sundays of March; in Springfield, Mass., during April.

P. H. Philbrook, editor of *Problems of Nature*, lectured before the Spiritualist Society at the Madison Street Theatre on Sunday last.

Mrs. R. C. Simpson left here on the 23rd for Milwaukee, Wis. She will remain there a few days and then return to her home at Hope, Dakota. She has had all the work professionally, that she could do while here.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Avenue and South Second Street. Alpha Lyceum meets in same place Sunday afternoons.

President Tuttle of Wabash College, ascertained the ages of 2,242 ministers at death in this country, and found that they averaged over sixty-one years, and that one out of every seven attained his eighty-eighth year.

The meeting in Madison Street Theatre of the Society of United Spiritualists is evidently giving public satisfaction, as the audiences continue to increase weekly. February 27th, at 2 P.M., Mrs. S. F. De Wolf will speak, with conference, tests and singing.

One day when Victor Hugo was up for election, a delegate from one of the revolutionary societies of Paris called, and in the name of his fellow members complained rather rudely of Victor Hugo's theistical ideas. "I would like to know," said the delegate, "Whether you stand by us or the priests?" "I stand by my conscience," answered the poet. "Is that your final answer?" began again the exasperated visitor, "if so, it is very probable that you will not be elected." "That will not be my fault," said the candidate, calmly. "Come, now," continued his self-appointed catechizer, "there is no middle course. You must choose between us and God." "Well," was the response, "I'll take God!"

Mrs. Harris of Dubuque believes thoroughly in dreams. A handsome span of horses, buggy, and harness were to be disposed of by lottery, and she dreamed that ticket No. 75 drew the team. The next day she bought ticket No. 75, and when the lottery was drawn her dream came true.

The following speakers will officiate at the Anniversary Celebration of Modern Spiritualism, to be held at Louisville, Ky., in Liederkrantz Hall, commencing March 28th, to Sunday, April 4th: Samuel Watson, G. W. Kates, Warren Chase, Miss Zaida Brown, Miss Elizabeth D. Bailey, Charles Dawbarn, Mrs. A. M. Gladring, and A. C. Ladd.

Mr. Stead of *Pall Mall* notoriety, complains that while he was in prison the only man who treated him unkindly was the chaplain; but this was to have been expected. The government sent him to jail for trying to reform the nobility, and the parson doubtless hoped by hard usage to convince him that the way of the reformer is hard.

In January last, Mrs. W. Whitworth of Cleveland, Ohio, passed to spirit-life. Her husband, who has our sympathy, is a well-known contributor to the RELIGIO-PHILOSOPHICAL JOURNAL, and we hope that his knowledge and belief in the teachings of Spiritualism, will be a comfort and solace in his lonely hours.

A certain divine who had wandered in the course of his travels beyond the conveniences of the railroad, was obliged to take to a horse. Being unaccustomed to riding, he said to his host: "I hope you are not so unregenerate in these parts that you would give me a horse who would throw a good Presbyterian minister?" "Wall, I dunno," was the reply, "we believe in spreading the gospel."

Sydney Smith tells of the London banker and poet, Rogers, taking a violent cold at a dinner party. He sat by a large plate-glass window which he thought was open, exposing him to a dangerous draught. The window was closed, there was no draught, but his mind was so wrought on his body that his cold was real and severe. This case of mind sickness needed a mind-cure. We are not told that he got well when he found out his mistake.

Judge E. S. Holbrook lost some valuable papers when his office was burned on Madison Street a few days ago. We are glad to learn that the Judge has lately come into possession of a competency—the result of a law suit which had been in court for fifteen years or more. The Judge's indomitable will, legal knowledge and perseverance finally brought him through safely. We congratulate him on his good luck in this respect, and hope that time and circumstances will deal gently with him in the future.

Another story of feeling in an amputated limb comes from Byron, N. Y. Four weeks ago Dr. Townsend amputated Mrs. William Goodliff's leg just below the knee. The leg was buried, and the patient was getting well all right, except that

The Chicago Presbytery met last Monday and went through the formality of dropping from the rolls the Rev. Thomas E. Green, who intends applying to the Protestant Episcopal Church for admission. A resolution was passed trusting that Mr. Green in his new relation "may find usefulness, success, and happiness."

John Sturdevant, the boy preacher, near Raleigh, N. C., who was recently stricken blind for few days, during which period he preached with great eloquence, has again come to the front. According to his father he has had another Divine revelation. He is to be stricken blind, deaf, and dumb, and his left arm is to be paralyzed. In fact, one report states that the affliction actually took place at the time appointed in the presence of 150 persons. Two expert physicians have examined the boy. They pronounce the case a wonderful one.

The Rev. J. L. Scudder of the First Congregational Church of St. Paul has made himself very solid with the people of that city by preaching a sermon one Sunday in favor of tobogganing. His text was, "Make a joyful noise. Serve the Lord with gladness." In the course of the sermon he said, "Tobogganing is a cheap and democratic diversion, and any one who can summon up the courage can take a whiz himself. It stirs his blood up mightily and makes every hair stand on end. By the time he has reached the end of the slide and drawn his toboggan back again, he is in a warm and physically hilarious condition. He feels his youth coming back to him again, and is suddenly seized with a desire to make some kind of a frightful noise. Thank God! I say, for tobogganing, that drives dull care away. God smiles upon such scenes as these, and if we are truly His children we can serve Him as well by sitting on a toboggan as by kneeling on a hassock. Then let us go on and enjoy it, both in the name of health and the name of the Lord."

One of the most remarkable and perfectly authenticated cases of a presentiment of approaching evil occurred in Springfield, Ohio, in connection with the Driscoll murder case. Early Tuesday morning when the struggle must have been taking place in the factory on Columbia street, where George W. Driscoll met his death, Mrs. Driscoll, the mother of the murdered man, was awakened by hearing herself called by her son's voice sounding out of the darkness. Thrice came the cry, "Mother! Mother! Mother!" So real was the voice that Mrs. Driscoll spoke to her husband and asked him if he had not heard it also, but he was sleeping soundly. Thinking that some member of the household had called, Mrs. Driscoll arose and awakened the members one by one and asked them if they had called. They all denied that they had spoken, and the source of the cries could not be discovered. The family were just composing themselves in sleep again, when a messenger arrived to inform them that George was shot.

William Lowrie, the superintendent of the gas works at Monongahela, Pa., has made a new discovery in the cremation line by which he can cremate bodies on a new and improved plan. By his plan the remains are not reduced to ashes, but, on the contrary, he will take the body and in a short time return to friends the residuum, which they can stand up in the corner or keep in any shape that their taste may desire. February 5th, some of Mr. Lowrie's friends killed a common sized dog and brought the remains to the gas works. There was no gas being made at the time, the retorts all being empty. The dog was weighed and balanced in the scales at thirty-eight pounds. The retort being heated to a proper degree, the body was shoved in and the caps screwed on. The gas-gauge was watched and it was found that while his dogship was being incinerated he made one hundred and eighty feet of gas. In the course of a couple of hours the retort was opened and the frame of the once active canine removed. Instead of being incinerated into ashes, the frame was whole, being formed into a perfect piece of coke, with heart, liver and ribs all intact. The residuum could be handled with no more danger of breaking than an ordinary piece of coked coal, and when removed but a very slight odor was emitted from the retort. Confinement in the air-tight retort caused the body to coke instead of reducing it to ashes.

The *Interior* gives a good square Presbyterian hit as follows:

"The report of the last meeting of the Society for Psychological Research (Chicago) concludes as follows:

"President Jackson said he knew a man who claimed that his daughter had Bright's disease of the kidneys, a tumor in the stomach, and insomnia, and was cured by the faith process in half an hour. The meeting adjourned for one month.

"Took a month's rest! Right!"

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

For a Time She was Angelic.

To the Editor of the Religio-Philosophical Journal:

Notwithstanding the fact that Miss Kate Bayard occupied a prominent position in society, was the daughter of the Secretary of State, and petted on all sides, yet she had the angel largely developed within her nature. A correspondent of the *New York Times* writes: Six or seven years ago her phæton was a familiar sight in Wilmington and on the roadways thereabout; she was already known among her friends as a daring rider, and there were stories abundant of heroic exploits and dangers bravely in the saddle. The horse that she used for her phæton was spirited, but nobody ever worried for the fair driver's safety; she had too often shown her power to license a thought of danger. The horse seemed to know her; viciousness that when others approached melted into gentleness at once when she took up the reins; people who believed in the intelligence of brute creation pointed out this horse's actions as proof of their correct faith.

One summer evening as Miss Bayard was driving alone on the outskirts of West Wilmington her attention was attracted toward a lively group of boys at the side of the roadway. In their center was a man most forlorn in appearance, his face the picture of misery, his clothes all in tatters. The boys in their silly thoughtlessness were persecuting him. The girl's sympathies were enlisted at once. Her carriage came to a standstill, and her voice rebuked the boys, who, staring one moment agape with astonishment, fell back a little, but they did not cease their taunts. The poor man against the roadside looked up, as much amazed as had been his persecutors. It wasn't an inviting countenance, and yet there was something in it not wholly bad. Pebbles were fired at him by the treating lads, and then as he tried to move he revealed to the good Samaritan who had come to his rescue that he was a cripple. This brought her from her phæton in a trice. A word to her horse, a pat upon its neck, and she left it to go within touching distance of the poor hopeless fellow, despairing in this by-street of a town suburb. "What was the matter?" "Why was he there?" "How had he fallen into such a plight?" These were questions that she asked in quick succession. And the reply that came was: "I am only a tramp." She didn't draw back. That wasn't the way of Kate Bayard. "But you are a man," she said. He looked as if he were half afraid to assert that he could claim even this, and he drew back with a visible shudder as the brave girl said: "You must have somebody to care for you. Let me take you to the hospital." He smiled half thankfully, half doubtfully, and, though no words were uttered, his eyes taking on a new light, seemed to sparkle out: "You mock me." He did not know Kate Bayard any better than the world knows many another woman who, for her own heart's sake, does good deeds in secret. She bent and helped him to rise. One leg would not bear his body's weight, and he had hard work to muffle the groan that half escaped him in the pain of moving; but heroically, his ragged coat sleeve running through the arm of as lovely a girl as ever lived, he hobbled step by step to the phæton's side and was lifted—virtually lifted as a mother tenderly would lift her infant—in through the carriage wheels to the carriage seat.

Then came an exciting experience. She was half between the vehicle's wheels when the horse, that had been standing quietly enough while he could watch his mistress, became angry. The boys, who had scattered, had not drawn out of sight, and their sport was being continued by showers of missiles thrown promiscuously in the carriage's direction, and they were hooting and crying more loudly than ever. This it was that had unstrung the horse's nerves, and he pranced and reared, though he did not start to run. The wheels of the carriage caught the girl in their clasp and hugged her fiercely one moment, and then released her only for a second, when she rushed forward to the frightened horse's bridle. The alarm of the animal was intensified. Now he dashed away on a full run, whirling the light phæton hither and thither over the roadway in a manner that boded speedy destruction. The hoofs parted as the runaway cut through their ranks, but not one was big enough or brave enough to try to stop the wild beast. On and on he plunged, but all the time the brave-hearted Kate Bayard clung to the bridle-rein, and she swung through the air like a bird at the dying animal's side. Nor did she lose her self-consciousness. She called her horse by name, and her tone was as affectionate and calm as though he were standing still for caresses. A long time he paid no attention to this, and dangers on dangers were encountered and passed through, till finally, half exhausted, perhaps, the stalwart creature turned his head, neighed, and quickly came to a standstill. Nobody had been hurt, the carriage was whole, some harness had been strained and ripped, the man in the phæton had fainted—his suffering and excitement had conquered him.

That man was tenderly cared for by Kate Bayard and her friends, and eventually he went out into the world a well man and in a mind wholly different from that which had possessed him on the day he was found a helpless victim of idle boys in a public roadway. No, there is no record of any heroic act by which this rescued man subsequently served her who saved him. Nor was there any need for any such act to add any color to this good thing that Thomas F. Bayard's daughter did.

He whom she lifted up was ever afterward a changed man. He had a history that had something of good in it. The wild son of a New York farmer, he had left college to go south as a soldier early in the war, and had fallen there into bad habits. That, briefly, was his story. Now he is a clergyman of the Methodist church.

Kate Bayard, in doing that noble act, exhibited her angelic nature in a marked degree. God and angels bless her for that, says every Spiritualist.

G. New York City.

Here is a wisely sensible word in recognition of the laws of heredity by our Presbyterian neighbor, the *Interior*.

Crime is as much the natural outcome of the nature as charity. It used to be quite the thing to ask criminals in the penitentiary to what they attributed their evil career. In that way statistics against lying, disobedience to parents, Sabbath-breaking, etc., were obtained in any quantities desired. But the low brow, the heavy jaw, the malignant eye did not take their form and expression from stealing peaches on a Sunday night.

A Pittsburg minister has denounced "The Mikado" from the pulpit; but it is explained in the *Philadelphia Press* that the advertising agent could only persuade him to do it once.—*Chicago Tribune*.

General News.

Senator Vest is seriously ill and his condition occasions alarm among his friends. The Cincinnati police patrol was called upon to arrest a wild Texas steer which got loose in the streets.—Dr. Leonard, the Prohibition candidate for Governor of Ohio last fall, lately celebrated his silver wedding at Springfield, Ohio.—During his lifetime John B. Gough lectured 8,500 times, to more than 8,500,000 people, and traveled 448,000 miles to do it.—The *Rocky Mountain News* says that the losses of cattle in the eastern and northern ranges of Colorado will not exceed 2 or 3 per cent.—Farmers near Pierre, D. T., are seeding, and if the warm weather continues expect to have their small grain by the end of the month.—Miss Grace Hendricks, a relative of the late Vice-President, publicly cowhided H. L. Brown at Aulta, Iowa, for circulating a slander about her.—Many German sufferers from persistent insomnia, which has so worn out her system that two or three years will be needed to effect restoration.

At Birmingham, Conn., the corpse of a young lady was disinterred and all the pins in the hair and shroud removed to quiet her ghost that had been disturbing the neighborhood. For years John B. Gough supported the widow and family of Mr. Stratton, the man who found him drunk in the streets of Worcester, Mass., and induced him to sign the pledge.—The Rev. Robert S. Rowe of Baltimore, calls charity balls. "Godless hops in the sweet name of sweet charity," and his congregation are beginning to lose interest in his sermons.—Mr. C. E. Henry, of Galesburg, Ill., writes to the *Cleveland Leader* that Garfield and Hancock were on the most friendly terms, and that Adjutant General Whipple was promoted by President Garfield because he wished to show his friendship for General Hancock. The General was writing a letter to the President when the news of his assassination reached Governor's Island.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

ESPECIALLY DESIRABLE FOR CHILDREN.

A LADY physician at the Child's Hospital, at Albany, N. Y., says: "We have been using Scott's Emulsion with great success, nearly all of our patients are suffering from bone diseases and our physicians find it very beneficial."

The pain and misery suffered by those who are afflicted with dyspepsia are insufferable. The relief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs.

The advertisement of Prof. Paine will still be found in our columns; if you have not written him yet you should do so.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—*St. Louis Presbyterian*, June 19, 1885.

THOUSANDS ARE BORN WITH A TENDENCY TO CONSUMPTION. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horseradish and Tar. 25c. 50c. and \$1.

Giles' Sulphur Soap heals and beautifies. 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 25c. Pike's Toothache Drops cure in 1 minute, 25c.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flirt, No. 1227 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

MR. CHARLES DAWBARN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 4th. Mr. Dawbarn would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 403 West 23rd St., New York City.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritualists, 416 Adriatic St., near Fulton, Brooklyn, N. Y. Sundays, 12 M. and 7 A.M. Wednesdays, 7 P. M. Ladies Aid Society meets every Thursday, 8 to 10 P. M.

John Jeffreys, President; S. B. Nichols, Vice-President; W. J. Cushing, Secretary; A. G. Kipp, Treasurer. Religious services, 12 M. Lectures, 7 P. M.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Franklin House, corner Bedford Ave. and South Second St. Alpha League meets in same place Sunday afternoons.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 10 A. M. and at 2:30 and 7 P. M. at Miller's Arcatum Hall, 54 Union Square, N. Y.

FRANK J. JONES, Correspondent.

Metropolitan Church for Humanity, 251 West 22nd Street, Mrs. T. B. Straker, services Sunday at 11 A. M. Officers: Dr. Carroll, President; Oliver Russell, Vice-President; Dr. George H. Price, Secretary; F. S. Maynard, Treasurer.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre. The services will consist of a lecture, post, short address, and singing. Dr. J. H. RANDALL, President.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold meetings every Sunday afternoon and evening, and on Saturday evenings at 8 P. M. on the first, second, and third evenings of each month, at which Mr. Nellie J. T. Brigham will officiate.

M. J. HULING, Sec. H. J. HORN, Pres.

Passed to Spirit-life.

Passed to spirit-life at her home in Maplewood, Malden, Mass., of quick consumption, Mary E. Currier, wife of Walter, Wallington, aged 27 years and 15 days. Feb. 19, 1886.

P. O. VICTORY AUGUSTA, Maine.

WANTED An active Man or Woman in every county to sell our goods. Salary \$75. per Month and Expenses. Advertising outfit and Particulars FREE. STANDARD SILVER-WARE CO. Boston, Mass.

BUSINESS AND MEDICAL PSYCHOMETRY MRS. FANNIE M. BROWN,

509 W. 60th St., New York City.

Five business questions answered for 50 cents. Two questions or a full business letter, \$1.00. Medical Examination and advice (from book of patient's history), \$1.00.

ADVICE WANTED, to work for us at their own houses, \$7 to \$10 per week can be easily made; no canvassing; interesting and steady employment. Particulars and sample of the work sent for stamp. Address HOWE MFG. CO., P. O. Box 1916, Boston, Mass.

SPIRITUALISM AT THE CHURCH CONGRESS.

The price of this admirable pamphlet is as follows: 100 copies by express, \$0.50; 50 copies, 50 cents, by mail, \$0.60; by mail, \$1.75; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies, 25 cents; single copies, 10 cents.

FOR SALE—Wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

IN OBEDIENCE TO A GENERAL PUBLIC DEMAND

For a safe yeast we began the manufacture, after long experiments of

WARNER'S SAFE YEAST

which we guarantee to be as far as possible, A PERFECT YEAST, pure and wholesome and Health Preserving.

SAFE YEAST

10 CARS IN A BOX.

Enough to raise 10 loaves of bread. If your baker does not keep it, send for it by mail.

Warner's Safe Yeast Co., Rochester, N. Y.

CATARREH,
Desperately and Seriously cured by Prof. W. Palmer
250 S. 9th St., Philadelphia, Pa.

Send two letter stamps for

Our Elegant Weekly Calendar.

WHITNEY ORGAN CO.

Detroit, Mich.

Sole manufacturers of separable case organs.

Farm for Sale Cheap.

One of the best farms in Gloucester County, 1,150 acres, and a half miles from Middlesex Court House, Middlesex, Va. Has a large dwelling house, 2 large barns, carriage house, stable, 6 tenant houses, 5 good wells, two streams, a pond, a large garden, a fine orchard, a small river, a small mill fence, half the land cleared and divided into fields, the balance lumber—pine, oak, cypris, poplar. This farm is well stocked with mules, horses, cattle, sheep, swine, and chickens. The farm is well situated, and the soil is good. The price is \$1,000 per acre, or \$1,200 for the whole. For further particulars apply to STEWART BROWN, Saluda, Middlesex Co., Va.

SEASIDE FREE!

(This advertisement will not appear again.)

We have put up a large collection of seeds, 19 different varieties, including 14 new ones, giving away 1000 seeds. Our new catalogues are now ready. Order for our new catalogue will be found full particulars of these seeds and our offer. Our catalogue is a beautiful and costly work, valuable enough for the library and handsome enough to be a gift. Price 25 cents.

WEARIE TEA CO.,
111 East 23rd Street, New York.

GOOD NEWS TO LADIES.

Great Indulgences every day. Now we have put up orders for our celebrated Tea and Coffees, and secure a beautiful Gold Band or Moonlight China Tea and Coffee. Price 25c. or 35c. for a full part. For full particulars address THE GREAT AMERICAN TEA CO., 111 East 23rd Street, New York.

JUST PUBLISHED

12 Articles on

PRACTICAL

Poultry Raising.

BY FANNY FIELD.

The greatest of all American writers on Poultry raising, and the best book ever written for that purpose. Tells how she cleared \$400 on 100 Chickens in one year; how she raised \$1,000 annually on a village lot; refers to her own poultry farm, on which she makes \$1,000 annually. How to put up buildings, raise green food, etc. Tells about incubators, brooders, etc., and gives full directions for getting the most out of them. Price 25c. stamp and send to THE GREAT AMERICAN TEA CO., 111 East 2

Voices from the People.
AND
INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.
True Metempsychosis.

By MRS. E. R. DUFFEY.

There was a pilgrim, weary and footsore,
Destined to make this earthly pilgrimage.
He plodded on his way until he saw
Before him, on the distant horizon,
The gleaming turrets and the tapering spires
Of the celestial city, while a light
Flooded the east with heaven's own radiance.
Then hastened he his steps with joyous cry:
"O! fair would I this night but reach my home!
My wanderings ended; there find perfect rest!"

His temples throbbed, and a strange vertigo
Overcame his brain, so weary limbs gave way.
Needs must he pause and rest, so by lay down
Upon the wayside, 'neath a sheltering tree.
His head a pillow found upon a rock
Covered with soft green mosses; at its base
A fountain trickled, cold, and pure, and sweet,
And went with tripping footsteps on its way
To meet and join a sister stream, that they
Might bear the messages of earth to sea.
The mold of ages, gathered on the rock,
Gave resting-place for delicate springing flowers,
And lace-like ferns swayed on its cold grey sides
Where sunshine never rested. "Calm repose
And quiet beauty claimed the place their own.

These found no echo in the throbbing breast
Of the o'er wearied traveler; on, still on,
He longed to press, nor could he brook delay.
His beating pulse but seemed to number out
The moments of his passing, one by one,
Like sands quick-dropping through the glass of time;
As and as passed, he made impatient moan,
Nor saw nor felt the beauty all around;
And with his soul so close enwrapped in self,
He marked not other pilgrims such as he,
Who trod the path which he so soon must tread.

His grief had fretted out its little-hour,
And worn itself to quiet, when there came
A sense of peace and rest which lulled his mind,
Like a soft melody, to languor sweet.
Lost to himself, the universe found room
To enter in and whisper to his soul.

"What sounds are these which greet his listening
ear?"

Lo! nature hath a music all her own,
And every flower, and leaf, and nodding fern,
And spreading tree, and trickling waterfall,
And sunbeam of star-rayed roses, as lichen gray,
And insect dancing on the summer air;
And bird in the green thicket, and dull worm
Creeping it was within the darksome earth,
Each sang its song of life full well enjoyed,
Each song was different, each note distinct.
All joined in sweet harmony.

"We work, we hope, we wait!"

Some day we, too, shall pass the golden gate!"

Surprised, enchanted, long he listening lay,
Each silvery note rang out so loud and clear,
Telling of duties done and hopes fulfilled;
Of summer's enjoyment, and winter's cold;
Of patient waiting, and of trusting faith.

And then, again, the ringing chorus came:

"We work, we hope, we wait!"

Some day we, too, shall pass the golden gate!"

Then over all there rose a grander note,
Like organ's heavier swell, not silencing
The soft melodious sounds, but joining in
Like deep-toned bass. The pilgrim started up,
The silent rock—the rock which age on age
Had made and patient lain, nor spoke a word
Of hope, or joy, or grief, or sad complaint.
Had found its voice, and this is what it said:

"Ephemeral being! born but yesterday,
To die tomorrow, frettest thou to lose?
One single hour as thus thou journeyest on?
The city stands eternal which thou seekest.
To-day—to-morrow—it is all the same—
When thou art ready thou canst enter in.
But has thou left no duties unperformed?
No words unsaid, no sins still unatoned?
No one who waits for thee, but waits in vain!
And hast thou gathered all the fruits of life—
Its wisdom and its beauty, joy and pain
Which go to discipline thy spirit, and to make
It ready for that life beyond the gates?

Each life must be complete, its lessons learned,
Else we are ready for the coming life.

"Lo! I have lain here now these many years!
Cycle on cycle, age on lapsing age,
My memory takes me back to that far time
When, in the tumult of creation's birth,
Mid seething waters, and hot scorching flame,
And cataclysm, and upheaved, cooling crust,
I took my form, and came in time to be.
That which you now behold the age has left
Its marks upon me, the corroding glacier.
And the ocean waves, and river's flow,
Have scratched and furrowed me, and given me

shape.

Unlike my first, But here I still remain.

My duty 'tis to shield the spreading roots

'Of tree and shrub, and from my crumbling sides

To give to them new life. The mosses spring

To clothe me with bright verdure, and the flowers

Find cool, rare foot-holds for their clasping roots

Within my crevices; and in the sombre shade

The ferns delight to grow in moist, cool earth.

And mine it is to hide the gurgling fount,

Which springs deep from the bowels of the earth.

From the too ardent gaze of noon-day sun,

And keep it cool to slake the pilgrim's thirst.

To rest awhile his weary, aching head,

From my calmness inspiration draw,

And strength anew to help him on his way.

"Yet change shall come to me, the change of death,

Dissolution slowly will destroy

This form already crumpling, and to forms

Of higher life I shall some day awake

To sentient being. Truly we are all

Bound on one journey; you and I, no less

Than flower, and bird, and beast; for, from the same

Eternal source we sprung, and in the same

Procession we're through the ages, on

And ever onward toward infinity.

Your destiny is mine; though scarce began

The race for me, in the same solemn march

We must keep time. Life, wondrous life, to all,

On earth a heritage shall yet be mine.

The way is long down the ages, and

The steps are many, but I feel no fear,

And no impatience, and no restless haste.

Eternity is long, the end is sure;

And this the thought I ever keep in mind:

Each life must be complete, its lessons learned.

Ere we are ready for the coming life.

Down through the ages have the solent stars

Revolved through the heavens, kept silent watch.

And still their watch they keep through night of

time.

Till earth is purified. That day shall they

Together sing their morning-song of joy.

Some day, if I but work, and hope, and wait,

I, too, shall enter in the golden gate."

"Then turn, vain mortal, backward turn your

steps.

Nor rashly seek to storm the gate of heaven.

Fulfil your destiny, and learn to wait;

Ere long shall ope for you your shining gate."

The pilgrim rose, and staff in hand, he paused,

And toward the city gave one yearning look.

Then with a sigh but with untiring steps

He turned, and backward traced the way he came,

Content to take up life and work anew.

That when at last the welcome summons came,

He could reply: "Yes, I am ready, Lord."

But as he turned, once more the chords grand,

Of tree, and bird, and flower, and brook, and rock,

He turned, and with glad voice he joined:

"We are content to wait!"

Some day we all shall pass the golden gate!"

—

The Pope considers that England has not behaved

well to him in the matter of establishing diplomatic

relations with the Vatican, and this being so, does

not, there is reason to believe, now interfere with

friendly attitude assumed by the Roman Catholic

priests and clerics toward the House of Bishops; in short

this does not interfere at all either one way or the other,

Spiritualism vs. Swedenborgianism.

To the Editor of the Religio-Philosophical Journal:

Nearly thirty-eight years ago the former was ushered in by the simple rappings at the bedside of a sick child, and from this, as a beginning, spread gradually throughout the land. One medium after another was brought before the public, each having some new phase of mediumship to offer, until finally at this day, we have a long chain of phenomena made from the separate links offered by the different mediums, from rapping to materialization. With the influx of a fresh and living revelation from the Spirit-world, men turned away from their old faith to the ministry of individual spirits, and the consequence was the orthodox conception of God no longer held sway over their minds. Jesus Christ, as a literal God, was no more believed in by them; and while some threw him overboard entirely, as a mythical character, others placed the mediumship and phenomena of to-day side by side with that of the first century, and saw in him a medium—the leading medium of his time and of the dispensation which ushered in Christianity as a new phase of religion. But while this latter class have grown out of the old way of thinking, they have also grown into a higher conception of the life hereafter; so that recognizing the progressive development of the soul after leaving the body, they come to see that, growing nearer and nearer to the wisdom of the Father Spirit, Christ may become a God in his own right through natural, scientific unfoldment, even though he were not one upon the earth. That he was the expression of God, in the sense that the spirit is God, we must all admit; but to really become a God, in and of himself, he must grow into it.

Now, if we turn to Swedenborgianism, what do we find as the main points of distinction between it and Spiritualism? In the first place it is the growth of one medium only, and named after him. In the second place, it remains within the four walls of the church proper, recognizing Christ as Lord and the Bible as the only true guide to conduct.

The mediumship of Emmanuel Swedenborg was an "opening up of the interior or spiritual faculties, the unfoldment of the angel within the body, while yet living upon the earth plane. Through this unfoldment of his spiritual nature, he finally understood the life of Christ and the hidden meaning of the Bible; and the manifold writings which came to the world as the result of his life and inspiration, teach us of the heavenly kingdom, the spiritual degrees in man, and of the true manner of the second coming of the Lord "down out of heaven." Since the time and writings of Swedenborg, two other mediums have appeared upon the religious stage of life to act their part in the great drama of the divine plan of salvation. One is in New Orleans and the other in Philadelphia, and both seem to illustrate, objectively, points in the life and mediumship of Jesus, which go not only to prove that such a character actually lived, but to offer a rational explanation of that life. In Christ Jesus we have had the greatest of all characters—the blending of the best elements and attributes of both sexes, or "the utilization of sex" as one gentleman has styled it—handed down to us, as a model after which to pattern our lives and shape our characters. In one of these mediums we have this idea illustrated, and in the other, states of mind, visions and experiences, which form a parallel with those of him whom the Bible and the church make one of the Saviors of the race.

Now, while Swedenborg teaches the spiritual meaning of the Bible in such a way that it has led many doubting minds away from the pitfalls of infidelity, atheism and the dogmatic teachings of the church, it has also led the New Church, which has grown out of those teachings, to make of Christ the one Lord of all, and to become as dogmatic in their demands, along the line of their belief, as the orthodox church is in theirs.

Now to sum up what seems necessary, is to balance each movement with the other, and to form a golden mean that shall leave the whole lump of Christianity and make of religion a practical thing, rather than a theory of the Infinite. That such a marriage and blending of the two in one should become possible it was necessary, in the divine plan, to raise another medium who should combine the mediumship both of modern Spiritualism and Swedenborgianism—the general phenomena of the former with the interior unfoldment of the latter. He alone, as the instrument and expression of the spirit, backed by phenomena as proof of his ministry, can so weigh the two sides of the question, under the conscious inspirational control of the spirit, as to separate the chaff from the good grain, and evolve the pure gold of truth—the soul of both movements. In one case we have Christ largely set aside altogether; in the other we have him elevated above all. What we want to do is to look upon him for just what he was and is—the medium of "yesterday," the God of "to-day," but not the only one.

Brooklyn, N. Y.

W. J. CUSHING.

Some of My Experiences in Spiritualism.

To the Editor of the Religio-Philosophical Journal:

During the first visit of the Fox family to New York it came in my way to spend part of two days with them at their rooms in the Howard House, corner of Broadway and Maiden Lane, and listen to the mysterious rappings. Among the questions I asked was one in regard to the future of the phenomena, and it was told me that they would become common in all families, a matter that millions are able to attest the truth of.

As an investigator I have had many singular experiences since, but I will only mention one at this time, as the medium is just now being somewhat sharply criticised by certain parties. During a visit to Boston last May, I spent one evening with Mrs. Helen M. Fairchild on Shawmut Avenue, in company with a married daughter who had never seen any materializing phenomena. She had met Mrs. Fairchild before, but nothing had occurred to give Mrs. Fairchild any knowledge of us. The persons present were all perfect strangers, and we, each of us, had calls to the curtain and when my daughter went up once, she gave a slight scream and told me she saw a man in dark clothes and slouch hat, who held out a hand to her, but on her screaming he dematerialized at her feet. She had no knowledge of any person resembling the one she saw.

A few weeks after my return, Mr. H. J. Horn, husband of the well known Susan J. Horn, called on me, and asked the address of my daughter in Boston, saying that he had recently been reading some publications of Hunt—the artist, and expressing a desire for a photograph of him, had been told through Mrs. Horn, that my daughter could get him one.

Making her address he wrote and obtained the photograph. When I saw my daughter again she told me of her purchase of the picture for Mr. Horn. She said that when she called for them at the place to which she had been directed, she was shown a variety of them, and in one said to be a photograph from an oil painting done by Mr. Hunt himself, she recognized the likeness of the spirit who called her up to Mrs. Fairchild's cabinet, and who dematerialized at her feet. If any one who is inclined to accuse Mrs. Fairchild of having confederates, can explain how all these strange coincidences were brought about by the spirit calling for my daughter, and dematerializing at her scream, then Mr. Horn being told to send to her instead of some other person, whose address he had, to procure a photograph, and then my daughter recognizing on the one he had, I may be inclined to doubt the genuineness of Mrs. Fairchild.

Saratoga Springs, N. Y.

Col. Bundy in Kansas City, Mo.

To the Editor of the Religio-Philosophical Journal:

I had the great pleasure of forming the acquaintance of the Editor-in-Chief, John G. Bundy, and his wife and daughter as they passed through our city this week on their way to California. The well-known good works of Mrs. Bundy and the honest, hard toll of the Colonel in connection with the JOURNAL in giving to the people a well-defined and consistent view of Spiritualism, have conspired to form a strong regard for them. Their adaptation to their special calling will not be questioned when once they are known. The Colonel is quite feeble, but hopeful; that a few weeks in California will restore his health for his much-needed service at the office of his paper.

Kansas City, Mo., Feb. 18, 1886.

It is proposed, on the initiative of the Municipal Council, to hold a baby show in Paris. The object of the exhibition is humanitarian and scientific. Each exhibitor will have to fill up a list of questions tending to throw light upon the influence of consanguinity, hereditary principle, climate, and different methods of nursing, and will be asked to send in with the exhibit photographs of ancestors or ancestral pictures and of near relatives. The ages of the exhibits will range from one to five years.

Theory With Reference to Materialization.

To the Editor of the Religio-Philosophical Journal:

The subject of materialization, as applicable to so-called apparition when their visibility is made apparent to physical eyes, is one that during the past few years, has drawn to it, and elicited thoughts from the best educated and cultivated minds of the age. A percentage of these people, after many experiments, close investigation and mature deliberation, have formed a philosophy in their own minds, which to them covers the phenomena, and convinces them that the affirmation is true, although they are unable to demonstrate the fact on a material basis, as other physical facts come to our intellect through our physical senses. Still to them it is just as real and objective as any other fact which they feel is true, though they come to the conclusion outside, or rather inside, of our natural senses. Others having equal opportunities and as good implements, (media perhaps a better term) to pursue their investigations, after long and laborious research, come to the conclusion that there is nothing to be found, and proclaim it all a hallucination, optical illusion or fraud. Why these differences of opinion and conclusions arrived at by equally educated men?

If it is a truth that we, as human beings, do exist after withdrawing from the body we occupy here, the only life condition we are acquainted with, and retain our organization, our identity, in a spiritual, or some other body, it is not a plausible supposition that, conditioned to exist as intelligent beings in such environments, we naturally would be provided for such existence, we would naturally make efforts for enlightenment, and would we not, naturally, from the affectional side of our nature seek some method, some "all-rounds" through which we could transmit our thoughts to our friends? If we live and retain our characteristic, we would naturally tend toward those we love.

Speculation on so vast a wonderful subject as a future or continued life, a subject which so far extends all others relating to the welfare of human beings, fraught with such untold benefit, should be indulged only in a spirit of truthful inquiry, by judicious minds, which are in harmony with all the laws governing life in nature.

The most stupendous manifestation, if it be a presentation of spiritual beings, is what is called materialization, a visible something in human form, which not only claims intelligence, but to

APPARITIONS IN THE DOORWAY:**A House Near Wabash, Ind., the Scene of Many Ghostly Manifestations.**

WABASH, Ind., Jan. 24.—About four miles to the southwest of this city stands a little cluster of houses. The inhabitants are intelligent farmers who have retired from agricultural pursuits intent on ending their days in Arcadian simplicity and quiet. One-half mile south on the Somerset mail route is a frame cottage rapidly falling into decay. The heavy front door stands open on one hinge sufficiently to reveal a cheerless interior with crumbling floor and walls. The nearest dwelling is a quarter of a mile distant. That the building is the scene of spectral gatherings everybody in the town is convinced.

Two weeks ago, while Dr. Watson was driving past at midnight, his horse suddenly stopped and then began to back. Glancing toward the old house the doctor was horrified to observe the figure of a man in the doorway dressed in black. His coat and vest were thrown open, revealing a white shirt. The figure stood backward and forward for several moments. The doctor sat dazed, and then recovering himself applied the whip to his horse, which sprang forward. The apparition instantly vanished.

Jefferson Brown, an old farmer, while returning home from a neighbor's late in the night, saw a woman in the doorway of the same house and heard groans. The figure was clad in black and the dress was partly open in front, exposing a white undergarment. She appeared to be suspended in midair with hands uplifted as though in supplication. The figure of a boy was also observed on another occasion by Mr. Brown and two other farmers, who heard the groans and the rattling of the rotten floor. So frightened were they all that they fled without investigating the matter, and there is no disposition among the villagers to keep vigil. It is proposed by a party of Wabash people to watch night after night when the clemency of the weather will permit and solve the mystery if possible.

LETTER FROM THOS HARDING.

I have copied the above from the New York *World* of January 27th, and send it to the RELIGIO-PHILOSOPHICAL JOURNAL, in hopes that some intelligent Spiritualist may see it and look into the matter; it is not improbable that those spirits (if the statement is correct) may be in a suffering condition, and could be relieved. The matter should be inquired into. To me, such things are real; many spirits are psychologized by circumstances occurring in the latter part of their past lives, who cannot break the spell without assistance; and if people only knew how intense such suffering is, when it exists, they would be willing to endure much to bring them relief.

Sturgie, Mich.

T. H.

NIAGARA'S ICE BRIDGE.

The ice-bridge generally extends from the Horse Shoe Fall, to a point near the Hallway Bridge, lasts generally from two to three months, and is crossed by hundreds of foot passengers during the winter. The ice forming the bridge is ordinarily from one hundred to one hundred and fifty feet thick, rising from fifty to sixty feet above the natural surface of the river. The tinge of the water from the dark green of summer, changed to a muddy yellow; huge icicles, formed by an accumulation of frozen spray, hang perpendicularly from the rocks; the trees on Goat Island and Precept Park seem partially buried; a mass of quaint and curious crystalline forms stand in rear of the houses; the buildings seem to sink under a ponderous covering of snow and ice; the tops of trees and points of rock on which the dazzling white frost work does not lie, stand out in bold contrast, forming the deep shadows of the entrancing picture; the whole presents a weird aspect grand and imposing.

If one can see Niagara Falls open, it had better be in winter than in summer. The scene is one of peerless grandeur, worth going hundreds of miles to behold. *Lepidus' Notes on Niagara.*

The Michigan Central is the only route running to Niagara Falls, N. Y., to Niagara Falls, Ont.; the only route running trains directly to and by the Falls and in full view of them, stopping for the convenience of passengers at Falls View, almost on the brink of the great Horseshoe Fall, where the finest view of the Falls is obtainable, skirting the gorge of the river and crossing it on the steel double-track cantilever bridge in front of the Falls, and affording the grandest views of the upper and lower rapids and other points of great interest.

THE PILGRIM FATHERS.

As Viewed From a Roman Catholic Standpoint—An Unflattering Estimate.

The New York *Freeman's Journal* says: "It is time that the New England fable was gotten rid of. It has pervaded all the history books until there is a settled belief abroad that the cantankerous old wretches who made life a burden to the Indians around them, persecuted all who were not Judæan like themselves, and took the devout pleasure in the burning of alleged witches were heroes. Fortunately not one of the speakers at the annual dinners would like to see any of their sugar-loaf hatted forefathers in the flesh. And we never heard that their descendants had any great desire to go to the kind of Heaven the late Puritans would have pictured."

Their Sabbath was not the Christian Sabbath—it was a dark and awful day, in which they seemed to mourn that the resurrection had occurred, and on which they would have plucked the sun from the sky, if such a thing could be done on the Sabbath without breaking their rules. The Puritan period of New England must be seen through a very thick champagne vapor to be viewed without horror. The descendants of the Mayflower group show their respect for their ancestors by departing from their ways as much as possible.

The Puritans used to make Thanksgiving Day a time of prayer without merriment. Christmas was to be dropped out of the calendar and the commemoration of Christ's birth be replaced by a sort of Judæan feast of congratulation that God had been wise enough to make Puritans and pumpkins. But Thanksgiving Day has become cleansed of its unchristian savor; it is a prelude to Christmas, when the whole country rejoices and the Congregationalists themselves sing the "Gloria."

The Morning Dress.

It is said that a lady's standing in society can easily be determined by her dress at the breakfast-table; an expensive, showy costume indicating that the wearer has not yet learned the proprieties. But no one need be afraid of being called "shoddy" if her liveliness is as apparent by daylight as at the hope. Perfect beauty is never the attendant of disease; above all, of those diseases peculiar to women, and which find a ready cure in Dr. Pierce's "Favorite Prescription." Price reduced to one dollar. By druggist.

Ben Perley Poore says that Senator Evarts is the best listener in the United States Senate.

A thing of beauty is joy forever. So is Pozzoni's Complexion Powder. For sale by all druggists and fancy goods dealers.

The Rev. R. B. Meredith of Boston, boldly defends smoking—when the cigars are good.

Above all other earthly ills, I hate the big, old-fashioned pills; By slow degrees they downward wend, And often pause, or upward tend; With such discomfort are they fraught, Their good effects amount to naught. Now, Dr. Pierce prepares a pill That just exactly fits the bill— A Pellet, rather, that is all— A Pleasant Purgative, and small; Just try them as you feel your need, You'll find that I speak truth, indeed.

Belle Mills, Neb., has a cow that barks like a dog. The aged mother of Bjornsterne Bjornson is just recovering from a serious illness.

The "old reliable"—Dr. Sage's Catarrh Remedy.

Greenville, Pa., boasts about Magdalene Miller, who is 90 years old and the mother of twelve children. She has also had fifty-one grandchildren. When young she was as vigorous as a man and could shoulder three bushels of wheat. During the graveyard insurance crisis she was insured for over \$100,000, and has outlived all the companies. She is yet so bale and hearty that she can go through the snow for some miles on foot. She has smoked tobacco for more than seventy years.

\$250 A MONTH. Agents wanted. 90 best selling articles in the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

20 CTS. with AMES' **MASTERY OF THE LAW**—a guide to self-instruction—superior to usual law treatises. Stamps taken. Address F. A. MUNSEY, 2 Warren St., New York.

PILE. Instant relief. Final cure in 10 days. No apparatus. Success guaranteed. Price 25c. Send six cents for postage. Address C. J. MASON, 15 Nassau St., N. Y.

A PRIZE. Send six cents for postage, and receive free a costly box of goods which will help all of either sex, to more money right away than anything else in this world. Terms mailed free. TAUKE & CO., Augusta, Me.

GOT CORNS? LIEBIG'S CORN CURE WILL CURE

All kinds of hard or soft corns, callouses and bunions, causing no pain or soreness, dries instantly, will not hurt anything, and never fails to effect a cure; price 25c. Liebig's Corn Salve will remove all corns, blisters, blisters, etc., and is easily applied in paper wraps, and manufactured only by JOS. R. HOFFMANN, Druggist, Minneapolis, Minn.

FOR COUCHS, CROUP AND CONSUMPTION USE

TAYLOR'S **CHEROKEE**

REMEDY **OF SWEET GUM AND MULLEIN.**

The Sweet Gum, a tree of the same name growing in the South, combined with a tea made from the Mullein plant of the old fields. For sale by all druggists at 25 cents and \$1.00 per bottle. WALTER A. TAYLOR, Atlanta, Ga.

JAMES PYLE'S **PEARLINE**

THE BEST THING KNOWN

FOR Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

HAYES LABOR, TIME AND SOUP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations sold to mislead. **CALIFORNIA** and the **ONLY SAFE** **SOAP** containing camphor and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

IA MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position and close relation to all principal cities of the West, and its facilities and ten thousand points of connection, the most important continental link in that system of thorough transportation which facilitates the safe and rapid movement of the citizens of the Atlantic and Pacific Coasts, it is also the favorite and best route to and from points East, Northwest and Southwest, and corresponding points North, South and Southwest.

The Great Rock Island Route.

Operates from the Atlantic Coast, through the West, adjoined by a single thoroughly ballasted road-bed, smooth tracks of continuous steel rail, substantial pillars and bridges, rolling stock as near uniform as skill can make it, and appliances of patent buffers, platforms and air-brakes, and exacting discipline which governs the practice of the road. The Rock Island Route is also the route of all connecting points in Union, D. C., and the unparalled comforts and luxuries of its passenger equipment.

The Fast Express, Kansas City, Leavenworth and Alton, are composed of well ventilated, finely upholstered cars, and the latest design, and sumptuous dining car, in which elegantly cooked meals are leisurely and comfortably served. The Rock Island and Alton are also run the celebrated Recreational Dining Cars.

The Famous Albert Lea Route.

Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made with all lines for auto, potato, in the Territories and elsewhere. Over this line the Rock Island Express Trains are run to the watering places, summer resorts, pictorial localities, and hunting and fishing grounds, and to the great and most desirable route to the rich wheat fields and pastoral lands of interior Dakota.

The Line, via St. Louis, Cincinnati, Indianapolis and Lafayette, and Council Bluffs, Kansas City, and Alton, has been opened between Cincinnati, Indianapolis and Lafayette, and Council Bluffs, Kansas City, and Alton, and intermediate points.

For detailed information, **MAIL ORDERS**, obtainable, as well as tickets, at all principal Ticket Offices in the United States and Canada; or by address.

R. ST. GABLE, E. ST. JOHN, Gen'l Tks & Pass. Ag't, CHICAGO.

It is said that a lady's standing in society can easily be determined by her dress at the breakfast-table; an expensive, showy costume indicating that the wearer has not yet learned the proprieties. But no one need be afraid of being called "shoddy" if her liveliness is as apparent by daylight as at the hope. Perfect beauty is never the attendant of disease; above all, of those diseases peculiar to women, and which find a ready cure in Dr. Pierce's "Favorite Prescription." Price reduced to one dollar. By druggist.

Ben Perley Poore says that Senator Evarts is the best listener in the United States Senate.

A thing of beauty is joy forever. So is Pozzoni's Complexion Powder. For sale by all druggists and fancy goods dealers.

The Rev. R. B. Meredith of Boston, boldly defends smoking—when the cigars are good.

Above all other earthly ills, I hate the big, old-fashioned pills;

By slow degrees they downward wend,

And often pause, or upward tend;

With such discomfort are they fraught,

Their good effects amount to naught.

Now, Dr. Pierce prepares a pill

That just exactly fits the bill—

A Pellet, rather, that is all—

A Pleasant Purgative, and small;

Just try them as you feel your need,

You'll find that I speak truth, indeed.

Belle Mills, Neb., has a cow that barks like a dog.

The aged mother of Bjornsterne Bjornson is just

recovering from a serious illness.

The "old reliable"—Dr. Sage's Catarrh Remedy.

Greenville, Pa., boasts about Magdalene Miller, who is 90 years old and the mother of twelve children.

She has also had fifty-one grandchildren.

When young she was as vigorous as a man and could shoulder three bushels of wheat.

During the graveyard insurance crisis she was insured for over \$100,000, and has outlived all the companies.

She is yet so bale and hearty that she can go through the snow for some miles on foot.

She has smoked tobacco for more than seventy years.

It is said that a lady's standing in society can easily be determined by her dress at the breakfast-table; an expensive, showy costume indicating that the wearer has not yet learned the proprieties. But no one need be afraid of being called "shoddy" if her liveliness is as apparent by daylight as at the hope. Perfect beauty is never the attendant of disease; above all, of those diseases peculiar to women, and which find a ready cure in Dr. Pierce's "Favorite Prescription." Price reduced to one dollar. By druggist.

Ben Perley Poore says that Senator Evarts is the best listener in the United States Senate.

A thing of beauty is joy forever. So is Pozzoni's Complexion Powder. For sale by all druggists and fancy goods dealers.

The Rev. R. B. Meredith of Boston, boldly defends smoking—when the cigars are good.

Above all other earthly ills, I hate the big, old-fashioned pills;

By slow degrees they downward wend,

And often pause, or upward tend;

With such discomfort are they fraught,

Their good effects amount to naught.

Now, Dr. Pierce prepares a pill

That just exactly fits the bill—

A Pellet, rather, that is all—

A Pleasant Purgative, and small;

Just try them as you feel your need,

You'll find that I speak truth, indeed.

Belle Mills, Neb., has a cow that barks like a dog.

The aged mother of Bjornsterne Bjornson is just

recovering from a serious illness.

The "old reliable"—Dr. Sage's Catarrh Remedy.

Greenville, Pa., boasts about Magdalene Miller, who is 90 years old and the mother of twelve children.

She has also had fifty-one grandchildren.

When young she was as vigorous as a man and could shoulder three bushels of wheat.

During the graveyard insurance crisis she was insured for over \$100,000, and has outlived all the companies.

She is yet so bale and hearty that she can go through the snow for some miles on foot.

She has smoked tobacco for more than seventy years.

It is said that a lady's standing in society can easily be determined by her dress at the breakfast-table; an expensive, showy costume indicating that the wearer has not yet learned the proprieties. But no one need be afraid of being called "shoddy" if her liveliness is as apparent by daylight as at the hope. Perfect beauty is never the attendant of disease; above all, of those diseases peculiar to women, and which find a ready cure in Dr. Pierce's "Favorite Prescription." Price reduced to one dollar. By druggist.

Ben Perley Poore says that Senator Evarts is the best listener in the United States Senate.

A thing of beauty is joy forever. So is Pozzoni's Complexion Powder. For sale by all druggists and fancy goods dealers.

The Rev. R. B. Meredith of Boston, boldly defends smoking—when the cigars are good.

Above all other earthly ills, I hate the big, old-fashioned pills;

By slow degrees they downward wend,

And often pause, or upward tend;

With such discomfort are they fraught,

Their good effects amount to naught.

Now, Dr. Pierce prepares a pill

That just exactly fits the bill—

A Pellet, rather, that is all—

A Pleasant Purgative, and small;

Just try them as you feel your need,

You'll find that I speak truth, indeed.

(Continued from First Page.)

When I shall cross the intervening space,
Between this land and the over there,
One more to make the strange beyond more fair.
And so for die there is no sting in death,
And so the grave has lost its victory.
It is but crossing with bated breath,
And while set face, a little strip of sea,
To find the loved one waiting on the shore
More beautiful, more precious than before.

I could quote for a week from statesmen's speeches, and from sermon, song and story, sentences and phrases intense with the Spiritualist idea of a future life. Whether they know it or not all of these from whom I have given passages are Spiritualists.

A DYING FRIEND.

Have you ever been beside a dying friend? I was many years ago. A few hours before death I sat by him; he was a dear friend, his name to me was simply Jerry. He had been very quiet for an hour, lying with closed eyes, when turning he opened them. At that moment they were of an unnatural brilliancy. In a voice just above a whisper he said:

"John, did you hear any one call me?"

"No, sir," I answered.

"I ought to know you didn't," he said. "The voices I heard were not of this world. You didn't know my wife Martha, but if ever I heard her voice I'm sure I did just now. But, phew! It couldn't be her; dead folks don't talk, and she's been dead over fourteen years, and I never have heard her voice since until just now something sounded like her calling me in her way as she used to. How curious and strange!"

He rested again a while and appeared to sleep, from which he aroused talking to himself and using these words: "I heard Martha's voice again; but how can it be when she is dead?" There, I heard Alf, my boy. Not so! It cannot be; he is dead; he died in my arms. Oh! what sweet music. Yes, there they are, John. Don't you see them? Mother, Martha, Alf, my boy, all come for me. They're so beautiful, so —." His uplifted and extended hand dropped and he passed to death.

Would not such a scene make a lasting impression on you and make you think deeply on the great mystery of life and death?

Did Jerry hear and see his loved ones whom he knew were dead? Did they speak and friends accompanying them sing in their joy at their about to be consummated happy reunion? If they did, would it not be natural for him to think, though I die yet, I live again?

What object other than human happiness can there be in God or Nature in awakening the memory of the dying in relation to the dead at the moment of putting out the light of mortal consciousness? I do not believe that it occurs to tantalize the human being with a hope that is never to be realized. I am forced to admit it as evidence of immortality.

Why should our dying friends impress us with a tie in reference to the dead and their destiny? They do not. Jerry passed to death amidst thrilling and tender sounds and a view of spiritual glory.

To believe in these things constitutes a Spiritualist, and as the spiritual perceptions of humanity develop and fear and superstition are outgrown, the time will come in the language of Dr. Thomas, when we shall think it no more a mystery to inquire after and communicate with our friends in the Spirit-world than it now is to hold intelligent conversation and learn the circumstances of a dear friend in London or any other distant part of the world. Knowledge of the facts bearing in this direction is what constitutes Spiritualism. Those who accept them, state them to others, and live in harmony with them, are Spiritualists.

A REMINISCENCE OF A ONCE FAMOUS TRIAL.

New York City Marshall Tooker the Prosecuting Witness — Wm. H. Mumler and Spirit Photography on the Defence.—Has Tooker at Last Become a Convert?—He Admits Being at Least Puzzled.

To the Editor of the Religious-Philosophical Journal:

When Tooker laid his plans to entrap Mumler in his claimed spirit photography and arrested the latter, the excitement and interest of Spiritualists ran very high. It was years ago. Now the man prints in the New York Times his experience with other mediums as well as with Mumler. Here is what he says in that paper of the 13th inst. New York.

BRONSON MURRAY.

NARRATIVE BY JOSEPH H. TOOKER.

I was one of a small social gathering of ladies and gentlemen at the house of a friend on the evening of the day that the announcement was made by the newspapers of the death in an asylum for the insane of the renowned trans, or trance, medium, Charles Foster. Among other interesting subjects matters of conversation the professional career of Foster was introduced, and I was disposed to treat it lightly, but I soon became aware that my remarks had inadvertently discovered the presence of two or three confirmed Spiritualists. In a spirit of railing I had spoken of Foster from a box office point of view, classing him with Ingerson and John L. Sullivan as a successful specialist, and declared that I had given his specialty no greater consideration than I had the points made by the Boston boxer in a sparing match. I knew that Sullivan stood alone challenging the nations of the world to bring forth from their millions one man capable of beating him. He was therefore a wonder, and crowds attended his exhibitions. Ingerson had a text, one open to all comers, but he alone of all the many platform talkers commanded such vast audiences. He exceeded all lecturers, although his was an unpopular theme. So with Foster. He was the Ingerson and the Sullivan of spirit mediums, and crowds filled his parlors, for he was skillful in his manipulations, which were inexplicable. I will admit, upon hearing testimony. Infidelity, sparing, and the alleged spirit manifestations treated by others than the stars of their professions would not pay so well, and pay was the main consideration of each.

I had known Foster; that is, I had a street acquaintance with him. He was a convivial fellow, and but once or twice impressed me as one who had any apprehension for the morrow. I never attended any of his exhibitions of alleged supernatural powers, but perhaps I would have done so if my curiosity had been strong enough to impel me. I have heard Ingerson, and was delighted with his style, but he didn't budge the orthodox teachings of my youth. I don't suppose that he cared to. Perhaps Foster might have given me cause, for I am open to conviction like any other sensible fellow, but I saluted the Foster opportunity. I wouldn't, on the other hand, undertake to expose him or his arts or confreres Ingerson or thrash Sullivan. Why? I think that I couldn't. Yet Foster's

modus operandi might, I believe, be explained on scientific principles, Ingerson proselytized by a Christian minister, and Sullivan find his master.

Of those present who seemed to be the more under the influence of spiritualistic teachings was Mr. James L. Jackson, the retired manufacturer. He was a charter Director of the Oriental Bank. He is a gentleman of culture and of impressive presence. He was an intimate of Peter Cooper, to whom he credited the prophecy that "science would yet be the religion of the world." Mr. Jackson has accomplished the Psalmist's allotment of three score years and ten, and he declares that he finds abundant consolation in his declining years in the hope that Spiritualism has given him by its promises gained through mediums from friends in the unseen land.

A lady enthusiast assured us that Foster's belief in the revelations of Spiritualism was intense and that he was honest and earnest. His manifestations were serious and startlingly impressive, and she sought my reference to his convivial habits by the assertion most emphatically made that she believed that the exactions of good fellowship had but little to do with his brain disease, which was rather engendered by a constant strain upon his mental faculties by his devotion to a great truth that the world still strangely rejected.

Spirit séances are likely to puzzle. I cannot explain how at the only one that I ever attended the medium gave me so accurate an obituary history of my relatives and friends. It was in West Forty-sixth Street. The house was pretentiously furnished. I was ushered into a small reception room hung with curtains, which was half of the front room, the other half being utilized as a hallway leading to the centre vestibule. The back room was the parlor, and extended to the width and depth of the house. In this there were several people patiently awaiting opportunities to interview relatives that had "gone before." The medium was a middle aged and very pale lady who had just risen from a bed of sickness. When she finally went into a trance condition she had the appearance of a corpse. I had made up my mind to ask no questions, and so she did all the talking, which occupied fully three-quarters of an hour. I was seated in a very comfortable easy chair with the medium closely vis-à-vis in another. I was presented to her merely as "a friend of mine," and I am satisfied that she did not identify me. She prefaced her celestial communications with an expression of full belief in Spiritualism, and the statement that she was ignorant while in a trance condition of what she was imparting. She begged that I would go eventually to another medium to compare notes for confirmation of the desire of my spirit friends to talk to me, and see if I might not get the same messages. In moment she took my hands in hers and gracefully sank back and into a trance. She possessed a good deal of magnetism, for the touch of her fingers produced a prickling sensation, as if I were holding the handles of an electric battery. I must confess that I was greatly surprised at her familiarity with the names of my dead relatives and acquaintances, while her descriptions were very accurate and messages quite as I would anticipate from those she declared were surounding us.

Augustus Fenn was a handsome fellow and a very capable actor. He was a popular favorite about twenty years ago. He died suddenly, which was as he wished to die. He was an intimate friend, and I fancied that he had but one weakness. He would talk Spiritualism to the exclusion of all other subjects, if one would permit it; I remember a promise that he made me, that if it were possible for a human soul to return to the earth after death he would visit me. I haven't seen him nor an elder brother of mine, now deceased, who once made the same promise. But you can imagine my astonishment when the medium gave me a perfect description of Gus Fenn and then pronounced his name. I couldn't see him. She could, and she said he was glad of the opportunity to keep his word.

I am acquainted with a charming widow of recent bereavement. I told her of my Forty-sixth Street experience and urged her to gratify her curiosity by paying the medium a visit. "Oh, no!" she exclaimed with a chuckling laugh. "Henry might tell me not to marry again."

In 1869 A. Oakey Hall was Mayor and I was First Marshal of the City of New York. We kept a complaint book in the public office, and among the entries was a complaint made by Mr. Patrick V. Hickey, of the city department of the *World*, and now editor of the *Catholic Review*, against one William H. Mumler, an alleged photographer of departed spirits. I determined to investigate the cause, and to that end visited the gallery of the spirit picture taker on Broadway. Here I was "induced" by Mumler to secure the counterfeit presentation of my lamented father-in-law. He gave it to me for \$10, and there were many customers in the reception room anxiously awaiting their turn. A professable business, one would judge. I yet have the photograph, which represents the writer in the foreground and a hazy form of anybody standing behind his chair. I reported to the Mayor, who advised that with Mr. Hickey I should go before Judge "Joe" Dowling, the then sitting magistrate at the Tomb, and make a complaint against Mumler for false pretenses. Upon this accusation the photographer was arrested and through his counsel, John D. Townsend, demanded an immediate examination. The inquiry became a cause célèbre. The Mayor, who had but recently been the District Attorney, was half inclined to assist in the prosecution, but finally the distinguished advocate, Elbridge T. Gerry, now President of the Society for the Prevention of Cruelty to Children, was selected to aid the public prosecutor, George W. Blunt, Jr. Prominent photographers of the day, such as Bogardus, Rockwood, Gurney, and Hull, exhibited pictures similar to those of Mumler, and explained the mechanical process of their production. P. T. Barnum appeared as a witness; Paul Bransom, who incidentally said that he had \$250,000 invested in Texas railroads, and David A. Hopkins, a well-known wealthy railway contractor. The examination lasted beyond a week, and was fully reported in the daily papers, while the pictorial weeklies, even in Paris and London, gave reproductions of the alleged spirit likenesses.

Mr. Gerry's argument for the holding was a brilliant and eloquent effort, and was subsequently published in pamphlet form. He denounced Spiritualism in unmeasured terms. Mr. Townsend spoke with warmth, and made the Mayor and the Marshal targets for his keen sarcasm. Judge Dowling, after

protracted consideration, decided to dismiss the complaint upon the ground that my testimony was deficient, as I had never seen my father-in-law, and couldn't swear that I didn't get what I had paid for. "A search warrant should have been asked for, Mumler's apparatus seized, and the fraud thus proved." The court room was packed with eager listeners to the interesting testimony, the addresses of the able lawyers, and their legal sparring. During the examination Mr. Townsend referred frequently to the Bible, and at last quoted the Balaam episode. Mr. Gerry deemed this an unfortunate allusion, for "it seemed to concede that an ass would be more likely than an ordinary man to perceive a spirit."

I was impressed by the appearance in the case and the testimony of Judge Edmonds. He was an able jurist, and even with his idiosyncrasies commanded the respect of the Bar and the people up to the day of his death. I suppose that there are many other prominent men who give a friendly consideration to the claims of Spiritualism, but we don't suspect them because they secretly fondle their belief. Once in a while one is honest enough or brave enough to declare himself. Others would do so but that they shrink from probable ridicule.

After the Plymouth Rock had passed into stranger hands I did service in the interests of the Knickerbocker Steamboat Company, of which the genial R. Cornell White was President. I had noticed that every Friday the old gentleman was absent from the office, but my impressions of surprise at the custom secured no explanation from the clerical force. One Thursday we were having a pleasant chat in his private office, when I, with malice aforethought, suggested that as the morrow promised to be a very busy day he should be with us to give a helping hand. He smiled, and said that as it would be Friday he couldn't think of coming to the city. (He lived in a magnificent villa at Fort Hamilton.) "Friday," I said with feigned surprise, "why is Friday an obstacle to your coming?" "Don't you know," he replied, while his intelligent face lighted up with a pleasant smile, "I set Friday aside because upon that day my son pays me a visit?" "Your son?" I interrogatively interposed, "why, you see him here quite every day, why will not that suffice?" "Oh," he answered, "I don't mean Joe, I mean my son who is dead." I rose, as if I were indignant at his unseemly levity, but he politely begged me to resume my seat while he told me of his son's regular appearance in spirit form, clothed, apparently, and as he dressed in life. He was passionately fond of the young man, and I hope that he found comfort in the interviews, even were they hallucinations. Both are now in the Summer-land.

I was taught in my boyhood days whenever I saw a ghost to investigate it. I have always done so to my profit. I saw one at 12:30 o'clock one stormy night last July, I know the exact moment, for I have in my room a clock that strikes the half hours on a gong with a deep, far-away sound. It struck like the toll of the Greenwood bell as the apparition caught my eye, and at the same time the heavens, that were black as rape, were illuminated with the glare of a flash of lightning, and a growl of thunder rumbled mournfully overhead. Otherwise all was oppressively quiet. I was lying in bed. The windows were open and the shades drawn up, and there, right over in the corner in the doorway leading to the backroom and in the direct line of my vision, stood a palpable, veritable ghostly figure, waving its extended arms! I'm like a small gambler. I love a sure thing, and here, after all my weary waiting, like the old maid who for forty years looked under the bed for man, I was at last happily successful. I was quite alone, that is, we were quite alone. My family was in the country, and I had this terrible experience all to myself. I was afraid to strike a match, for its brimstone fumes would have been too suggestive. The more I watched the noiseless intruder the worse it grew to my startled imagination. I think that I first repeated "Now I lay me," and gaining courage from the simple prayer made bold to get up. As I approached the doorway the ghost vanished! I went nearer, and for three painfully long minutes awaited its return. Then I thought that I would go to bed again, and as I turned I saw that the gaslight from the avenue reflected upon my body, and noticed that the wind waved the branches of the tree in front of the house. While I stood just where I had made the discovery there was no ghost in the doorway with beckoning gestures, but when I went on and got into bed it had returned. Smiling at my credulity I sank into a peaceful slumber and didn't even dream of dead and gone Gus Fenn.

I don't know much about psychology, psychomancy, metaphysics, or any of these sciences. Maybe this is the reason that I could not argue about Foster's specialty nor understand Cumberland and Brown, the "mind readers." Cumberland the cockney didn't do well in this country, but on his return to London he had the patronage of the Prince of Wales; but Brown made some headway here. Harry Palmer, of Jarrett & Palmer, successfully managed the Davenport Brothers and their spirit cabinet abroad, and so Brown came to the office of Booth's Theatre to see if his interests couldn't have the same skilled handling. He gave curious illustrations of his ability. Putting one of his hands in Jarrett's, and placing the other on his own forehead, he bade him to think of some one thing in the room, promising to tell which it was. "Ready," exclaimed Mr. Jarrett. "The ice pitcher," replied Brown in an instant, "By gracious, you are right," from Jarrett astonished all in the place. I was asked to hide something in the auditorium, and leaving the office, closing the door after me, put a bunch of keys on a chair in a private box. I returned, and Brown, having been blindfolded with a handkerchief, put one hand on his forehead and, holding one of mine with the other, led me directly to the hiding place.

Kennedy, the mesmerist, now exhibiting in England, came to my printing house in Vesey street one day, and kept the "devils" quiet for once. He ran his hands over the face of one of the boys, and in a moment the younger was lying rigid on the floor, and only returned to consciousness upon the Professor snapping his fingers by his ears. All of the others were similarly manipulated. One of the engravers was mesmerized and made to believe that a piece of chip was a cigar and another stick a match. He struck an imaginary light and puffed his wood cigar with an apparent relish. Afterward the Professor, by pointing his finger at the subject's nose, made him follow him around the room, over chairs and tables, and then snapped him into consciousness again.

I was witness quite recently to a curious bit in a parlor entertainment at the house of a friend. The host, who was a man of good size and weight, laid him at full length upon the carpet. Six gentlemen, three upon either side, put merely the tips of their fingers under him and then all in concert took a full breath. This was repeated but three or four

times when the body of the prostrate man was lifted as if it were but of rubber and inflated with air. This experiment does not require expert skill, and I commend it as a novelty in the way of home amusements. Corpulent fathers may not like the position, but they must remember that it will please the children.

I mention this incident without presuming to advance a theory in explanation merely to show that there are more things on earth than can be met by my philosophy.

Mr. Jackson has promised to tell me a good deal that he knows about Foster and Slade, and I'm going to tell him something interesting about Robert Heller, the magician. I managed Heller's entertainments in Horticultural Hall, Boston, for nine consecutive weeks, yet never found out how he cut a man's head off and carried it to a table in the middle of the stage and had it to smile and wink as much as to say, "Well, I'm an exception to a rule. I'm off my base, and I know it."

JOSEPH H. TOOKER.

MINISTERS.

Sensible Advice to those who propose to Preach.

To the Editor of the Religious-Philosophical Journal:

It is a fact worthy of notice that ministers of the gospel are only half or one-quarter educated. The following statement of facts, an editorial of the Chicago *Times*, should be carefully considered by all preachers. The *Times* goes on to say that there appears to be something radically wrong about the education of young men for the clerical profession. Few, perhaps, will coincide with the view of "Brother" Moody that they are educated too much, but many think they are educated too much in one direction. They become thoroughly versed in the dogmas of one religious denomination, while they know comparatively little about the faith and doctrines of other sects. The history of most ministers is about as follows: A tolerably bright and very good boy living in the city or country shows an interest in religious matters at an early age, makes a profession of religion, is confirmed in the church to which his parents belong, if such a rite is administered in it, and united with it. He prepares for college, ordinarily in a preparatory school sustained by the denomination of which he is a youthful member. He then spends four years in a college under the control of the same denomination. From there he passes to a theological school conducted by the same denomination, where he remains three years more. During all this time he attends church and chapel exercises, where the services are conducted by ministers of the denomination to which he belongs. Throughout the entire period of his life when impressions are most easily formed he hears lectures, studies treatises, and reads books devoted to sectarian ideas. If hearing much of one thing and next to nothing of anything else will make a man a bigot, the chances are that he is one. When an opportunity is offered, he commences to preach. His earliest sermons are doctrinal or denominational—those of young ministers almost invariably are; it is hard to see how they can be different. His studies, training and habits of thought have all been in the same direction.

Years afterward, when his mind becomes more mature and his opportunities for general reading and reflection are better, he begins to read the literature of other denominations, and perhaps to carefully study the doctrines held by other religious teachers than those he has been taught to revere. It is not unusual that some of these doctrines are more in accordance with his own views than those in which he has been educated and which he has professed and preached. If such is the case, he renounces his old faith and espouses a new one. Changes of this kind have been very common in this city. About twenty Chicago ministers have left the denominations in whose ministry they were once engaged to preach another doctrine. In some cases a shepherd has left one flock to take charge of another. In a few instances he has taken a part of his flock to a new fold. In one notable case a shepherd acknowledged a new master, but retained his old fold and most of his old flock. A few other shepherds accused of being disloyal, though they professed not to be, were forced to leave their folds and flocks.

Within the past few days an able, scholarly, eloquent minister of the Presbyterian church has publicly announced that, in consequence of a change in his denominational views, he should tender his resignation to the Episcopalian bishop for the purpose of taking orders in that church. The course he has taken in the matter is highly honorable, and is worthy of the imitation of those who may hereafter find themselves in a like position. Honesty is wanted in the pulpit, if nowhere else.

Probably there would be fewer instances of ministers going from one denomination to another if they were differently educated. The education of a minister should be as broad as it is now narrow. It should include a knowledge of all the great religious systems of the world in all times. It should embrace a knowledge of all the Christian sects. A theological school in which eminent ministers of all the great denominations would lecture and give instruction might be the means of doing much good. It would do much to destroy bigotry and to encourage liberality in thought and expression. The young man who has acquired a critical knowledge of the doctrines of all the great sects of Christians from accredited teachers would be in a condition to make an intelligent choice of a denomination to connect himself with as a preacher and guide.

Young men who are preparing themselves to act as missionaries in heathen lands should have an accurate knowledge of the religions of the countries in which they expect to live, preach, and make converts. Probably the entire or partial failure of many missionaries is due to their not understanding the religious systems with which they come in contact. An old officer in the British army in India affirms that such is the case in that country. The missionaries have never read the Koran or the sacred books of the Hindoos. Many of them do not know whether they teach evil or good. They are not aware that they resemble our bible in many points. They have read accounts of the religions of India in books written by old travelers, and regard them as authentic. Late in life, often quite too late to be of any practical advantage to them, they discover that these accounts are in the main incorrect, or altogether false.

Milwaukee, Wis.

In Norway it is believed that wolves are frightened away by telegraphic lines. It is said that however hungry a wolf may be he will never go into a spot that is enclosed by ropes stretched on posts. Since the first telegraphic line was established, 20 years ago, wolves have never appeared in its neighborhood.

A Profitable Investment
can be made in a postal card, if it is used to send your address to Hallett & Co., Portland, Maine, who can furnish you work that you can do and live at home; few there are who cannot earn over \$5 per day, and some have made over \$50. Capital not required; you are started free. All particulars free.



FOR CLEANSING THE SKIN and Scalp of Infantile and Juvenile Humors, for all Skin Diseases, Bleeding and Inflammation; for curing the first symptoms of Measles, Pox, Measles, Milk Breast, Scald Head, Scruffula, and other inherited skin and blood diseases.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, Skin Beautifier externally, and CUTICURA SOOTHING and the new Blood Purifier, internally, are invaluable.

CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; REMEDY, \$1. Prepared by the POTTER DRUG & CHEMICAL CO., BOSTON, MASS.

See "How to Cure Skin Diseases."

BACH ACHE, Uterine Pains, Soreness and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER. Warranted. 25c.

DEAFNESS ITS CAUSES and